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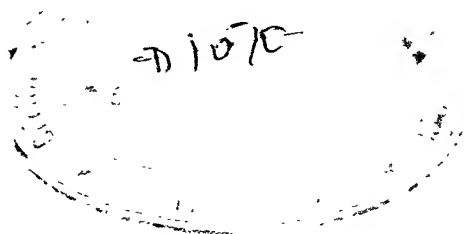
ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1929

1000

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archæological Department for the year 1927-28.

Reviews the——.

READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER NO. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, *i.e.*, between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

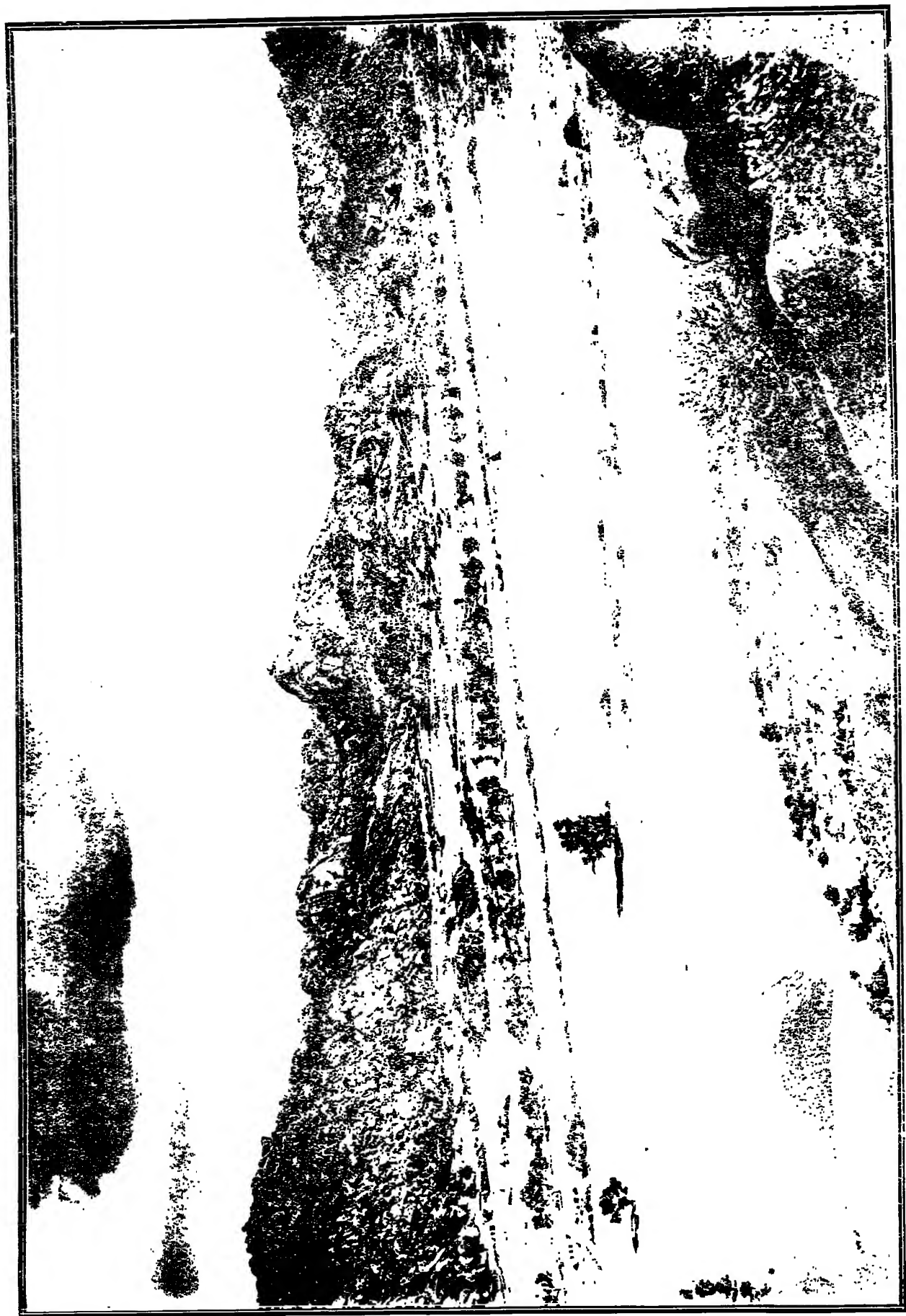
2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,

Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Consulting Architect to Government.
The Deputy Commissioners of Districts.

Encl.—P.S.&N.



VIEW OF CHANDRAVALLI VALLEY FROM CHOLARUDDA, CHITALDRUG.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).
Chandravalli Site. It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaraguḍḍa which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Śātavāhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhānuvalli in Harihar Sub-taluk; Ānekoṇḍa, Bêtûr and Nîrthaḍi in Davangere taluk; Chitṭur in Sorab Taluk; Ikkêri, Keladi and Nâḍkalasi in Sagar taluk; Kûduvalli in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhānuvalli called Lakshmî-nârāyaṇapura in the inscription found on the spot contains a ruined temple of Lakshmî Nârāyaṇa. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmî Nârāyaṇa, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmî on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmî. The image has got ear-rings (*makarakuṇḍala*) in its ears and the image of Garuḍa is carved on the pedestal.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Īśvara called Jagatêśvara in the inscription dated 1143 A.D. (Davangere, 4. *E. C.* XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

The central ceiling has the figure of Śiva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

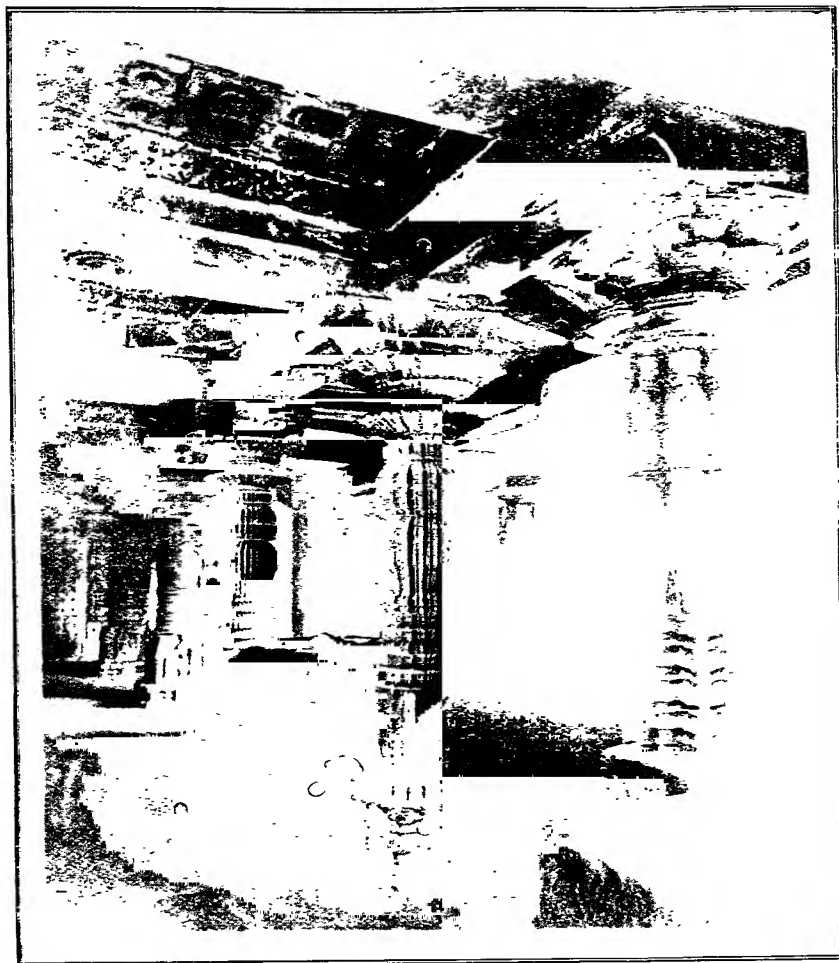
The front *ankana* of the porch has Tâṇḍavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, *E. C.* XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rûvâri Bâhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

On a stone railing to the left of the main entrance there is an inscription “Rûvâri Bâhōjana putram Barvōja, Sarasvati, Gaṇadâsi,” between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing *linga*.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.

An inscription at the spot (Davangere 5, *E. C. XI*), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ānekoṇḍa. There are 3 temples in the village: Kālabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vinuk-têśvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

Betur.

The Kālabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The *Kālabhairava* image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davangere 6, *E. C. XI*) refers to this temple and is dated Śaka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Natarāja in the centre surrounded by *Aṣṭadikpālakas*. Images of Sarasvati, Shaṇmukha, Nârâyana, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

Nirthadi.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôraṇas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, *E. C. XI*), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Abôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmî.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of

Kṛiṣṇa holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Viṣṇu. Three pairs of *Bhaktavigraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kōlāṭa* are carved and just below the top cornice, figures illustrating some episodes of the Rāmāyana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgā, Ānjanēya,

Chittur.

Nārāyaṇa and Īśvara. The first two are tiled structures. The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Īśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamātrikā, Gaṇapati and Mahishāsuramardini, with a Viṣṇu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

The deity is called Rāmanāthēśvara in the inscription carved on the pillars of the *navaranga*.

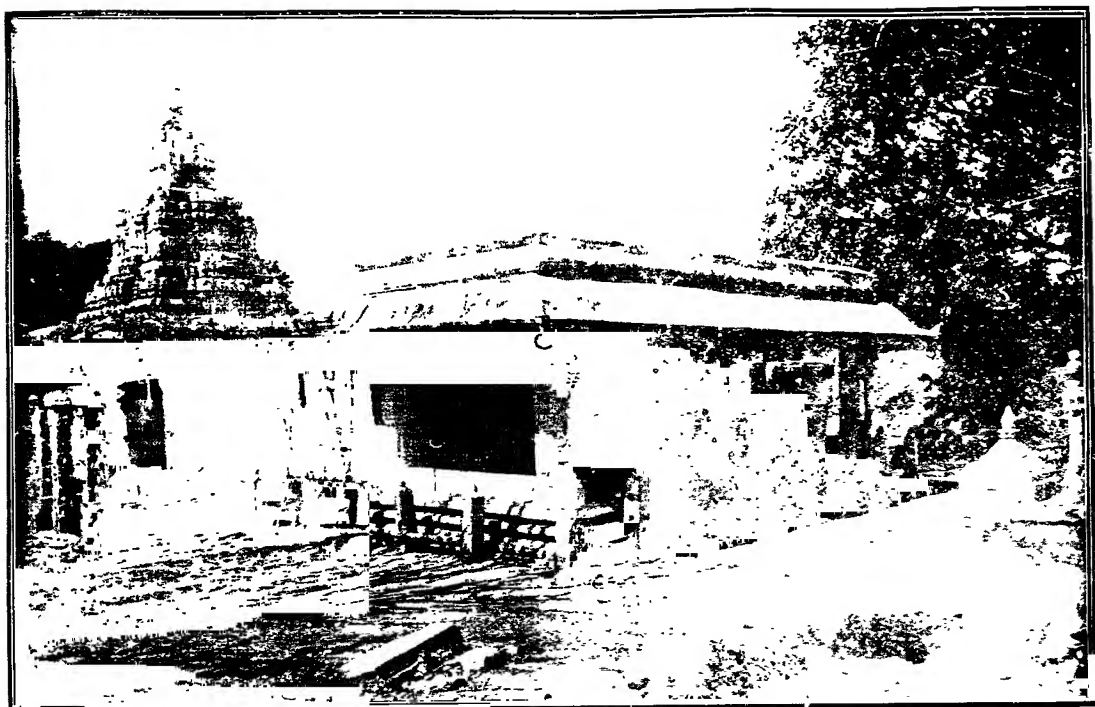
The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nāḍkalsi in the Sagar taluk. One of them is slightly bigger than the other.

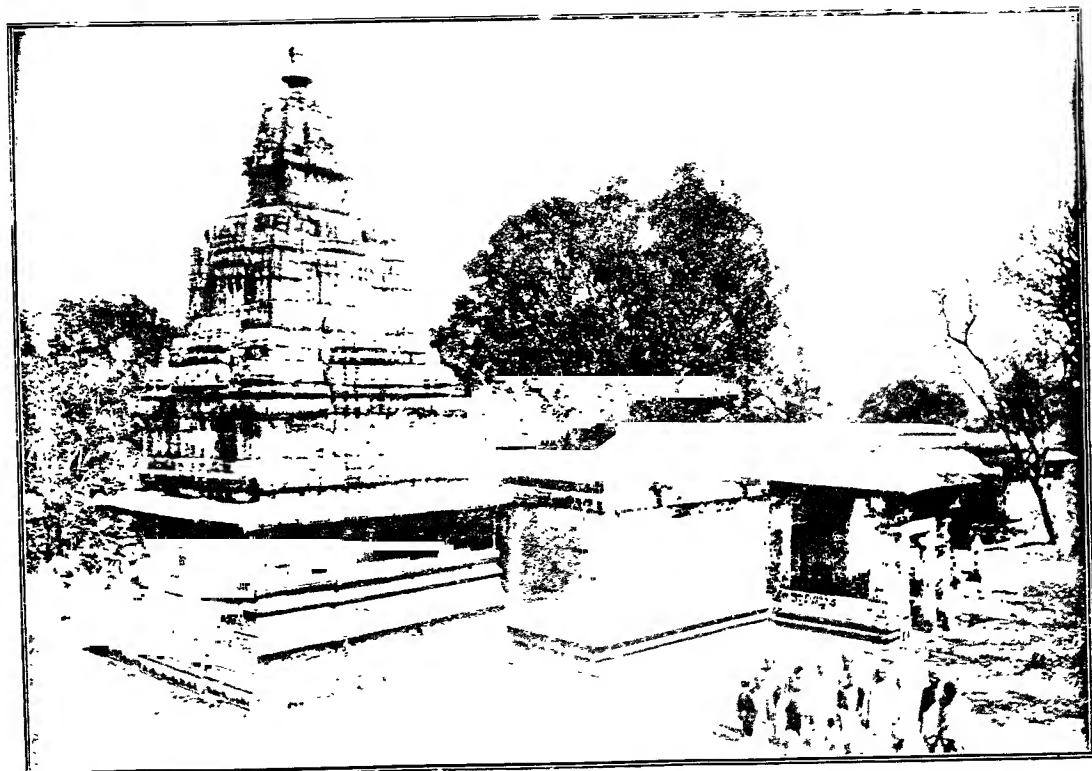
Nadkalasi.

Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikārjuna. There are four niches inside the temple. There are the images of Saptamātrikas, Gaṇapati and Mahishāsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad : the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umāmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE. NIRTADI

pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Ívara popularly called Râmêśvara, whereas the name of the deity is stated to be Nílakaṇṭhêśvara, Billêśvara, and Sômêśvara in inscriptions. There is only one niche in the temple which contains an image of Vishṇu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the Mallikârijuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one Baleyaṇṇa Vergaḍe, King of Koḍanâḍ and Kundanâḍ. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the Aghôrêśvara temple in this village was made so far back as the year 1911 and a short description of the temple was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved: the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pâśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yî mantapada kelasava gevida âchâri Hombuchada Venkaṭaiyanu" it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jâli* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilâṇḍêśvarî.

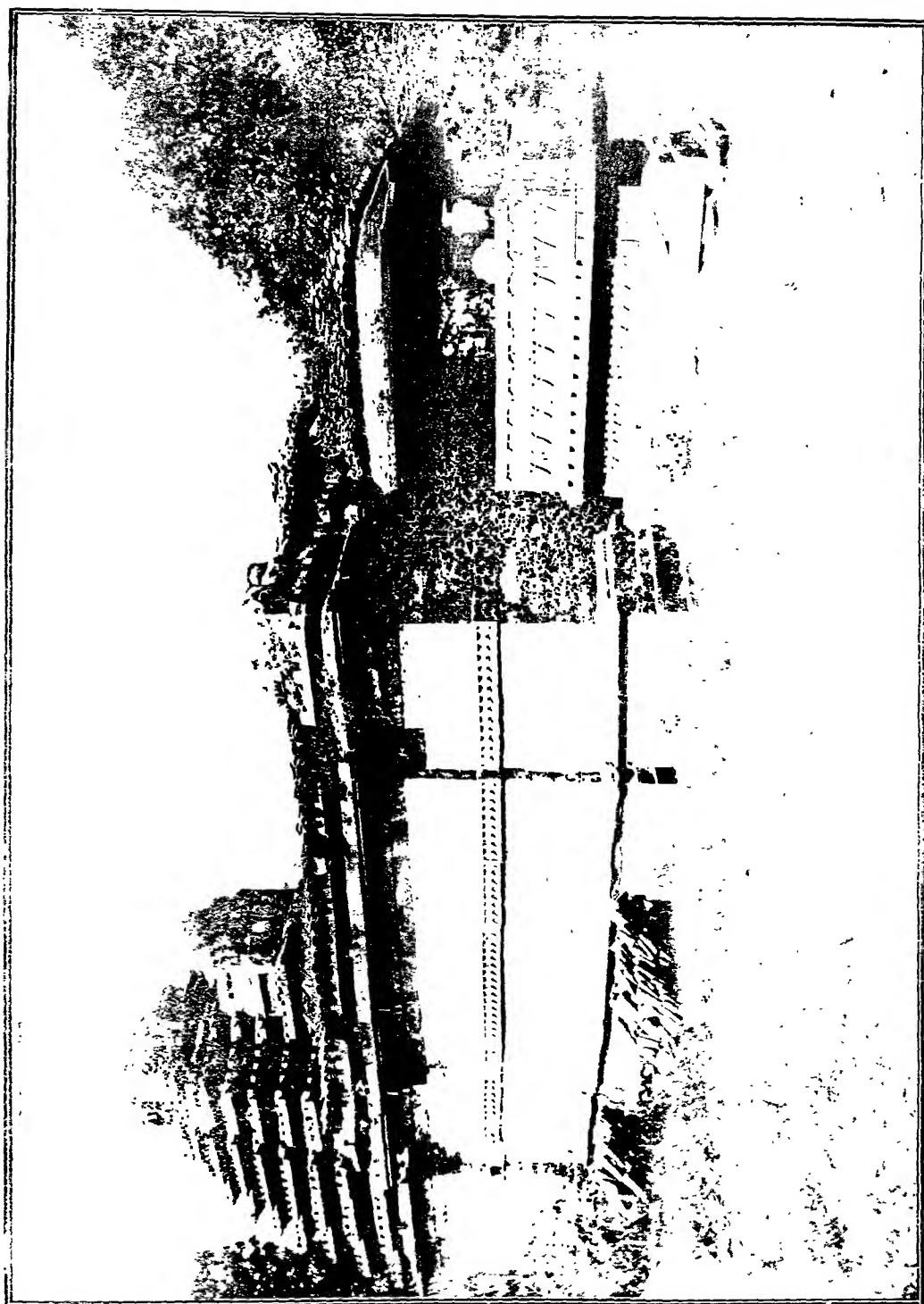
There is a pavilion in front of the main entrance of the Aghôrêśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Râmêśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Vîrabhadra and is worshipped by a Lingâyat, while the other is dedicated to Râmêśvara worshipped by a Brahmin.

The Vîrabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yâlis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sûrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gaṇḍabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Narasimha.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.

Myson Archaeological Survey

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The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved: The figure is about 3 feet high; has a lion's head: hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved: Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base: The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Śivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.—There are niches on either side of the *sukharasi* doorway in which images of Gaṇapati and Mahishāsūramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmi Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbhagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pārvatī are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kālabhairava, Gajalakshmi, Naṭarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Śaka year 1594, Sōmaśekhara Nāyaka, son of Śivappa Nāyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Viṣṇu temple. The image of Viṣṇu is two feet high with 4 hands holding Chakra and Śankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of Brahmin population and as stated in an inscription of 1391 A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringēri Matt during the time of Śrī Purushōttama Bhāratīswāmi.

Kuduvalli.

There are four temples in the village : viz., Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava. all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarâmaiya of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara : This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vîra Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 E. C. VI). and there is also an incomplete viragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlabbhairava and the other, of Saptamâṭrikas are standing in the *navaranga*.

(ii) PROTECTION OF MONUMENTS.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action :—

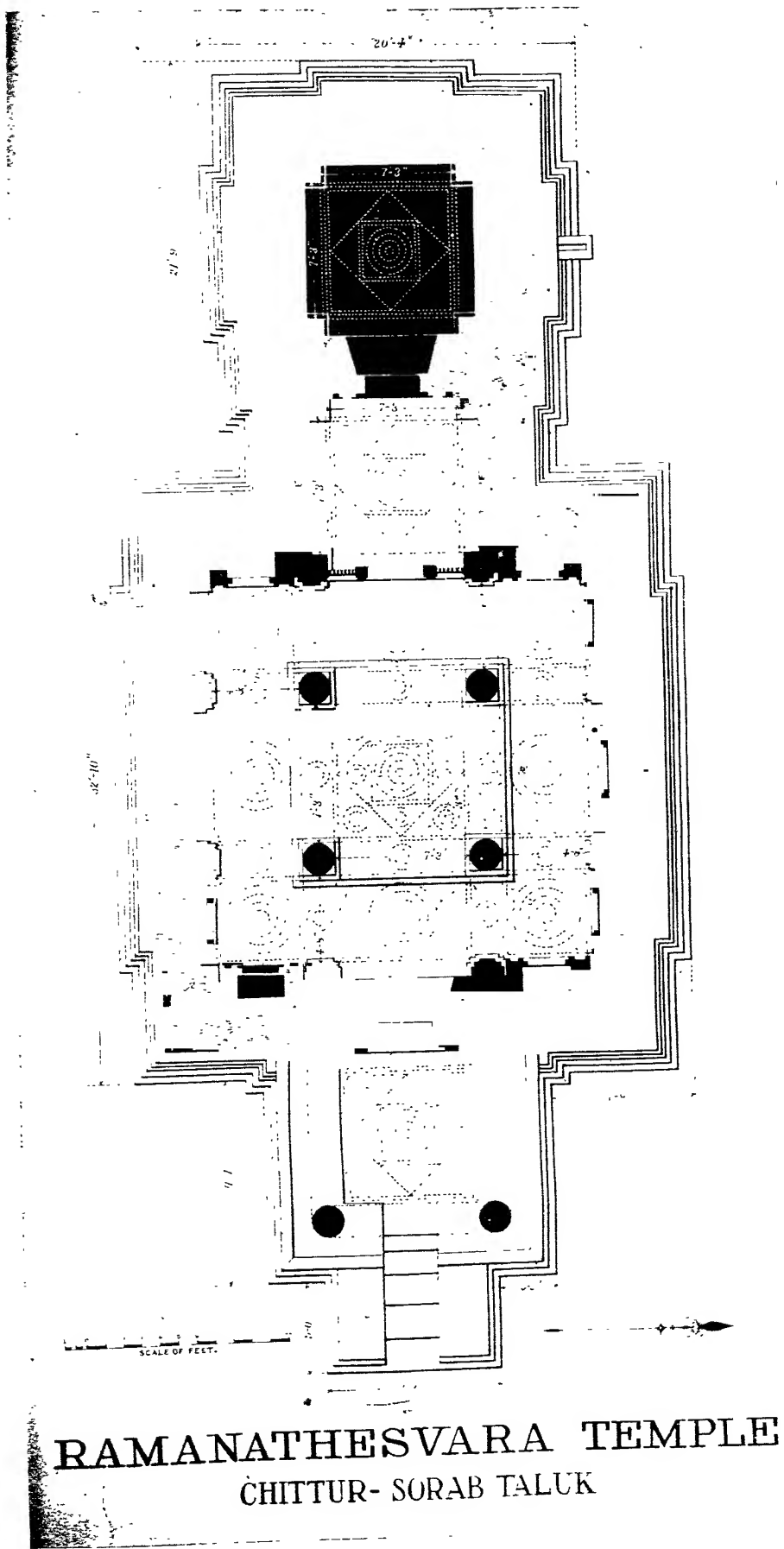
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town : Râmalingêśvara temple. Āvani and Sômêśvara temple, Kurudumale, Mulbâgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Chennigarayaswami temple at Aralaguppe	75
2. Kesava temple, Belur :—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli	505
4. Mallêśvarasvâmi and Venkataramanasvâmi temples, Madhugiri	1,120
5. Mallik Rahiman Darga, Sira	4,000
6. Hydervalli Darga, Mulbagal	701
7. Akkanabasti, Sravana Belgola	678
8. Kêśavadêvaru temple at Angadi	1,290
9. Kêśava temple, Ambuga	2,970
10. Anantapadmanâbhasvâmi and Visvêśvarasvâmi temples, Budanur	91
11. Lakshmîdêvi temple, Dodgaddavalli	433
12. Parśvanâthasvami and Santînathasvami Bastis, Halebid	440

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Īśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gôpâlakṛishṇa, Kaṇvêśvara and Kannambâḍi Amma submerged in Kannambâḍi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakṛishṇaswâmy, Kaṇvêśvarasvâmi, and Kannambâḍi-Amma temples at an estimated cost of Rs. 80,000.



GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.

18. Regarding the preservation of Sivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

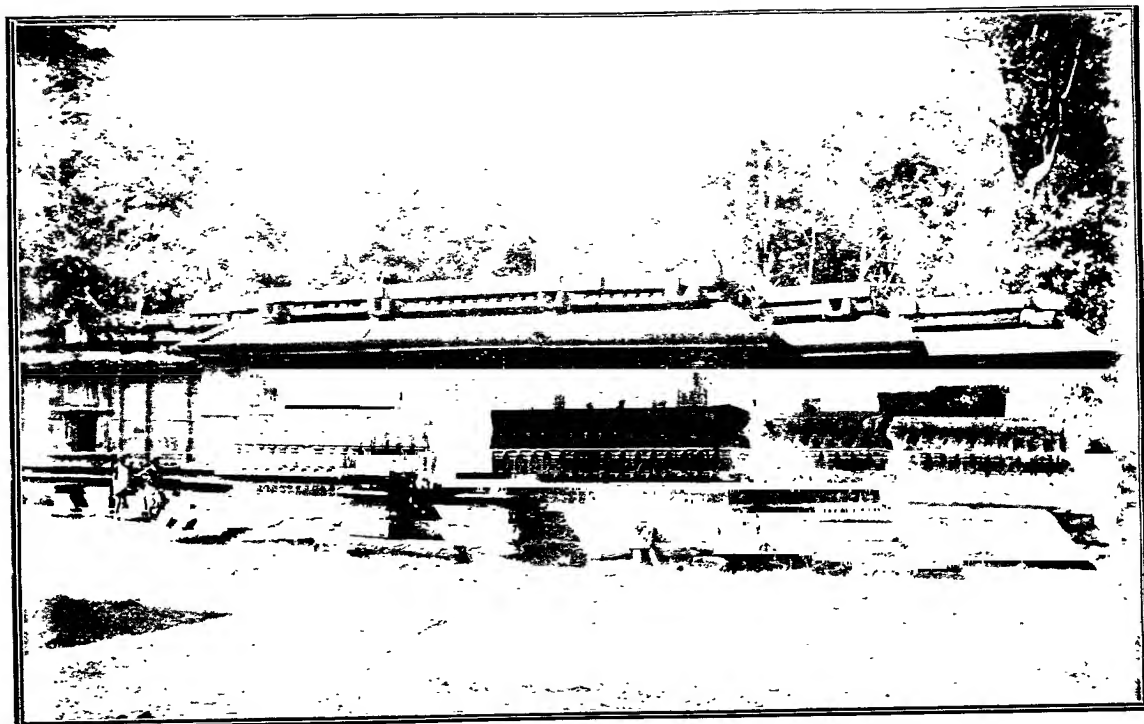
PART II.—MANUSCRIPTS.

(i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

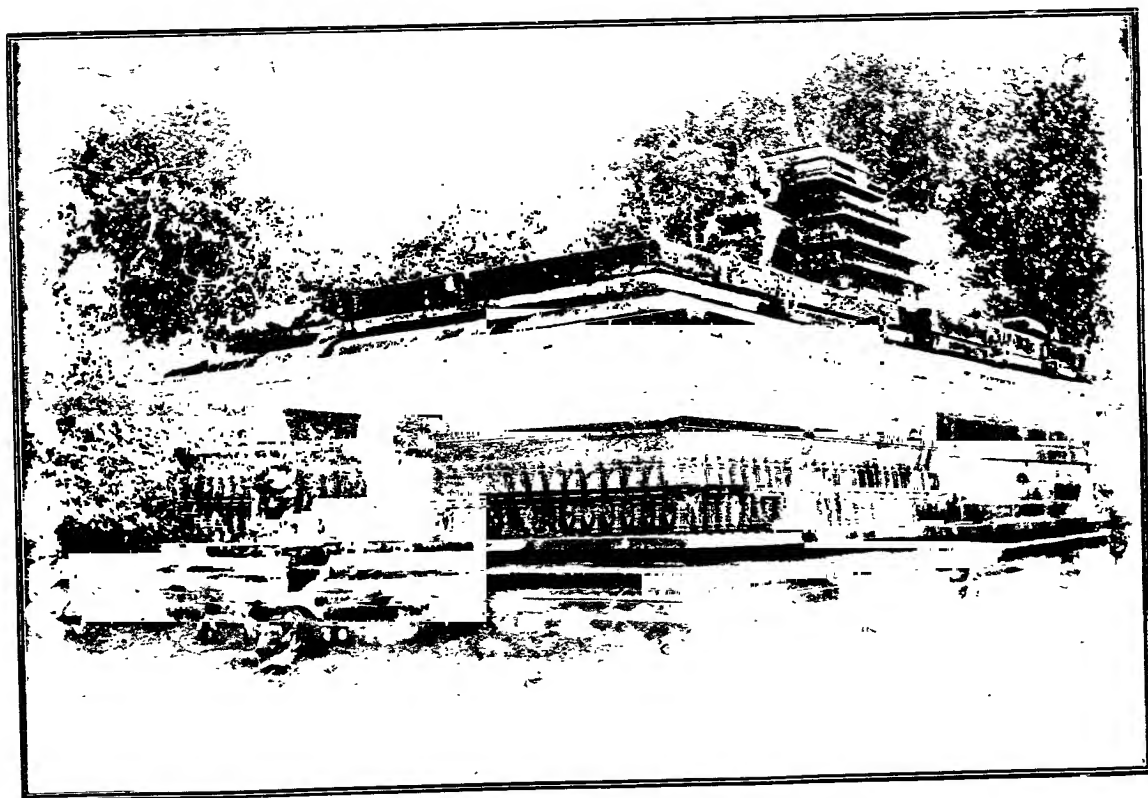
20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pândyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kâmbhôjas, the Bhôjas and the Pitinikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pândyas. From this it follows that the Chôlas, the Pândyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pândyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pândyas. Kêrala is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

21. There can be no doubt that the Chôlas, the Pândyas and the Kêralas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pâṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jaṭingi Râmêśvara hill in the district of Chitaldrug that what is later called the Karnâṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pâṭaliputra. According to the Kavirâjamârga (Chapter I, Verse 36) the Karnâṭa Country extended from the Kâveri to the Gôdâvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kâveri to as far as Kolhapur speak the Kannada language. Under the Châlukyas the sphere of the Karnâṭa rule extended as far as Nâsik or the Gôdâvari. From this it is clear that intercourse between the Āndhras and the Karnâṭas was far easier than between the Tamils and the Telugus or the Karnâṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnâṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnâṭa Province spoke in Prâkṛit and that with a view to make the administration of the countries easy or rather practicable Prâkṛit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prâkṛit at Brahmagiri and at Jaṭingi Râmêśvara Hill, the then central place of the Karnâṭa land, and at Dauli near Bhuvanêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pâli or Prâkṛit language which they learnt in Maṭhas



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.

or schools. The absence of any such edicts in the countries of the Chôlas, the Pândyas, and the Kêraḷas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraḷas could not understand Prākṛit.

23. Even later, during the rule of the Śātavâhanas and the Chuṭus or Nâgas who succeeded the Mauryas one after another in the Karnâṭa and Āndhra lands, Prākṛit seems to have continued to be the official language. This view is supported by Śâtakarni's inscription in Prākṛit, No. 263 in Maḷavaḷḷi, Shikaripur taluk. (*E. C.* VII) and by Chandra Śâta's inscription in Prākṛit in Koḍavolu in the Gôdâvari district, and by Sivasvâti's inscription in the same language in Amarâvati on the lower course of the Kṛishṇa. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maḷavaḷḷi, Shikâripur taluk) of Sivavarma of the Kadamba dynasty which succeeded the Śâtakarnis in Mysore is also in Prākṛit, it may be reasonably inferred that Prākṛit continued as the official language in the Karnâṭa land till the end of the fourth century A.D. In the sixth century Kannaḍa seems to have become the court language under the Châlukyas, most of whose inscriptions are recorded in the Kannaḍa language. This Kannaḍa language of the sixth century may be presumed to have little differed from the language found in the Kavirâjamârḡa of Nṛipatunga, a work of the 9th century A.D. abounding in Sanskrit and Prākṛit words.

24. Little or nothing is known of the state of the Kannaḍa language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannaḍa languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayâḷam form a single family, the Dravidian family of languages. If there had been a difference at all between the Āndhra and Karnâṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannaḍa and Mysore Kannaḍa now, for the distance of the Tamil country from Kannaḍa or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannaḍa from Mysore Kannaḍa lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannaḍa or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

their religious or literary ideas just as the Buddhists and the Jains did in Pāli and Prākṛit tongues which are the sources of the Bengālī, Mahrāṭi and other languages of Northern India. Nor do the Telugu or Kannaḍa people appear till 8 or 9 hundred years after their political separation from the Tamils, viz., the Chôlas and the Pāṇdyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannaḍigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them : for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannaḍa, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brāhmi script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannaḍigas would not have neglected it till they were taught the Brāhmi script, out of which the Telugu and Kannaḍa alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravidiāns before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravidiāns. As no literary activity of any kind has been found either among the Telugus or among the Karnāṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnāṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannaḍa languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as ṛ, ḷ, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargās, and neither ksha nor jna sounds. These additional sounds properly belong to the Prākṛit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannaḍa alphabets. Unlike the Tamil language, both the Telugu and Kannaḍa tongues contain a large number of what are called Tatsama and Tadbhava words. The Tatsamas are purely Sanskrit words while the Tadbhavas, though regarded as popular corruptions of Sanskrit words, are really Prākṛit words, imported into these languages when Prākṛit was current as an official language in the two provinces. When however Prākṛit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called Tadbhava words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their Alankāraśāstra began to engage the earnest attention of the people. Early in the ninth century Nṛpatunga translated or rather paraphrased Daṇḍi's Kāvyaḍarśa into Kannaḍa and called the work Kavirājamārga. This led to the free flow of Sanskrit words into Kannaḍa. Thus it is easy to distinguish two periods in the growth of Kannaḍa and Telugu languages. The first is the Prākṛit period extending from B.C. 300 or B.C. 250 to



FIGURE OF UMAMAESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.

A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prākṛit and Dravidian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannaḍa Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tāṇam for example is regarded as having been derived from Sanskrit Sthāna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *ṇa*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannaḍa language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnāṭa and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannaḍa literary works, it was in use in a different sense in Sanskrit. While Kannaḍa scholars take it to mean words derived from Sanskrit with some modification for use in the Kannaḍa language, Sanskrit writers used it in the sense of Pāli or Prākṛit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kāvyaḍarśa as follows:—

“The language in which literary works are written is of four kinds: Sanskrita, Prākṛita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prākṛita has various forms known as Tadbhava, Tatsama, Dēśi and the like. Śaurasēni, Gauḍi, Lāṭi, and a variety of Lāṭi go by the name of Prākṛita. The dialect of the Ābhīras is called Apabhramśa in literary works. But in the Śāstras, languages other than Sanskrit are called Apabhramśa in general”.

31. According to Philologists, Prākṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthāna in the sense of a place the uneducated pronounced it as tāṇa, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabba for kāvya, āgasa for ākāśa and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prākṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prākṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prākṛit and other dialects.

32. Kannaḍa grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nṛipatunga (9th century A.D.) for example has based his Kavirājamārga on Daṇḍi's Kāvyaḍarśa and has used the same technical terms as are found in the Kāvyaḍarśa. In verse 53 of the second chapter of the Kavirājamārga, he says that he will illustrate the Kāvyaḡuṇas in verses composed of Tadbhava words. The Kāvyaḡuṇas referred to here are the same as

those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyaadarśa in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, *i.e.*, Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannaḍa language are Prākṛit words and that they crept into the vocabulary of the Kannaḍa language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chutūs, and the early Kadambas. But later Kannaḍa writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannaḍigas and that accordingly there was no chance of Sanskrit words creeping into Kannaḍa vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannaḍa language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

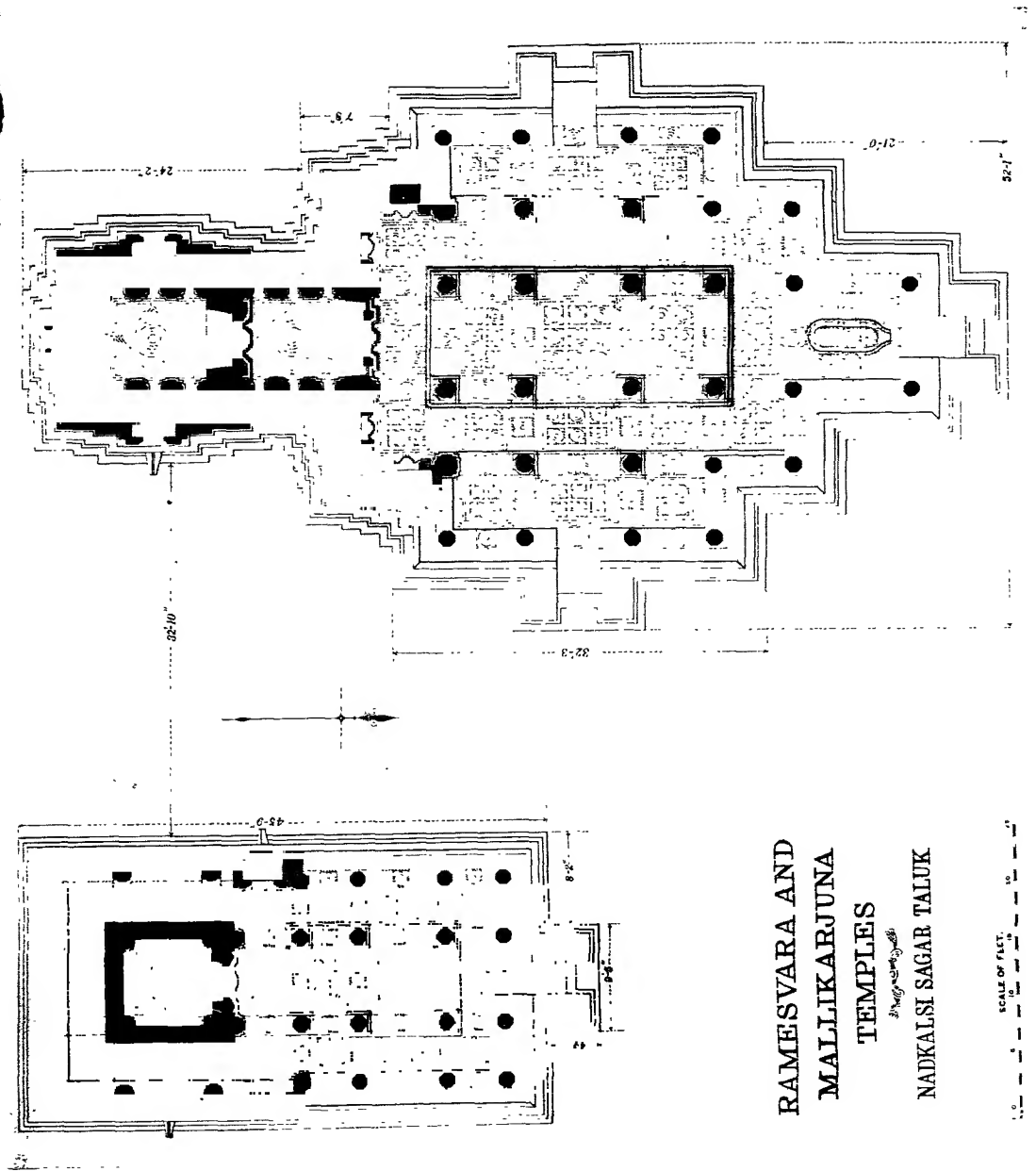
33. The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chuṭukulānanda Śātakarni and of the Kadamba king Sivavarman at Maḷavalli in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannaḍa language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

Prākṛit	Sanskrit equivalent.
Putā	Putra
Siri	Śrī
Samvachara	Samvatsara
Bitiya	Dvitiya
Śāsana	Śāsana
Dēsakāla	Dēsakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣa
Bamhana	Brāhmaṇa
Tēja	Tējaḥ
Tapa	Tapas
Sachcha	Satya

As in Nasik No. 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chutūs and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannaḍa, the vernacular of the Karnāṭa country. When in the latter part of the sixth century Kannaḍa was made the official language under the Chālukyas, Kannaḍa scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannaḍa language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannaḍa language and literature.

*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.



(II) THE ŚRINGERI MATH AND ITS GURUS.

35. Guruvamśamahākāvya or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakshmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Nṛsiṃhabhārati. As the author mentions the names of Chennammāji and Somaśēkhara Nāyak and as no mention is made of either Haiderali or of Virammāji, the last of the Keḷadi rulers, it follows that the author was the contemporary of Somaśēkhara II (1714-1739) of Keḷadi, when Sachchidānandabhārati, (1705-1741) disciple of Narasiṃhabhārati, adorned the pontifical seat at Śringēri. Lakshmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keḷadi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Śankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Śankara and been born as the son of Śivaguru at Kālāti in Kēraḷa. Śankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Śankara Vijaya : the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Śankaravijaya the moon was in the constellation of Ārdra, the Guruvamśamahākāvya places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Śankara's horoscope. After completing his education, he is said to have met with Rājaśēkhara and commended his three dramas in Sanskrit. He embraced Saṃnyāsaśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyaṇa he is said to have proceeded to Badari and showed his commentary to Bādarāyaṇa known also as Vyāsa. Śankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Sureśvara later on. As Śankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Sureśvara are quite different personages is not satisfactorily proved. Śankara returned from Badari to see his dying mother. When the Nambūdiri Brāhmins of Kerala, to whose sect Śankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdis, that the Nambūdis should cremate their dead in the premises of their houses and that the Nambūdi sect should be degraded from the high status of the Brāhmins. This curse seems to be a later invention to explain the peculiar customs of the Nambūdis, it being implied that Śankarāchārya followed the customs of the Southern India Brāhmins renouncing those of his own sect. As there was no king known as Rājaśēkhara in Travancore at the time, it cannot be believed that when Śankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Śankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmālaka

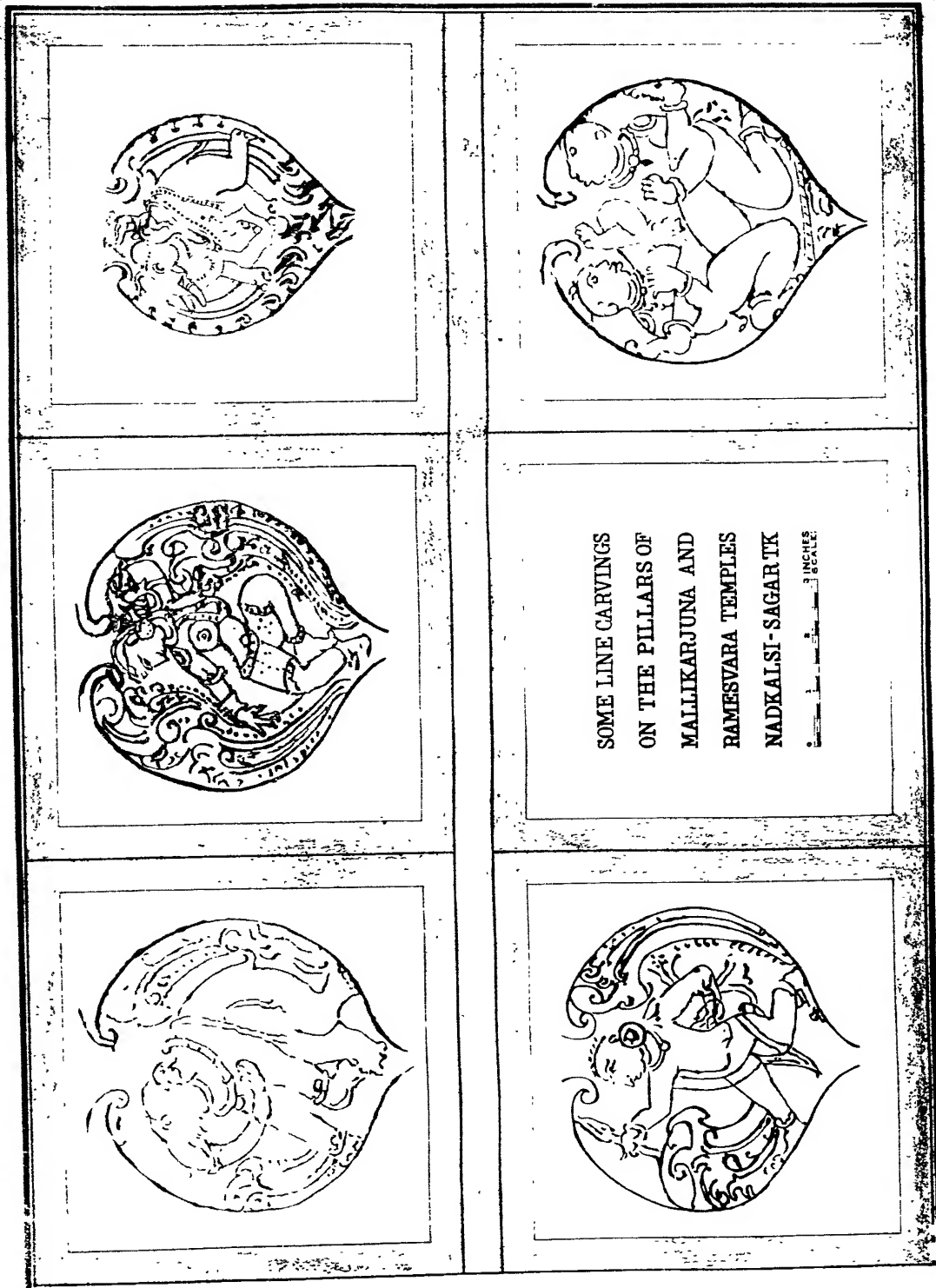
and Trôṭaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarna, Śrīśaila and Jagannâtha to Benares. The author says that he set up five maṭhs and mentions the name of Śringêri, Kânci, Badari, Kâśī, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Maṭh at Śringêri and Padmapâda in Pûri-Jagannâth. Trôṭaka is said to have taken care of the Maṭh in the North (Badari) and Hastâmalaka in the West (?)

38. Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Iśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brâhman in Varâṅgal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Śringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratîkrishnatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Śringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhman to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Mâra, and Muddapa. Harihara and Bukka were employed by Vîrarudra, king of Varâṅgal as his financial officers. When Vîrarudra and his successor Râmanâtha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Kṛishnâ, they had however to encounter Ballâla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballâla and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mâdhava and Sâyaṇa, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhâshya and other works written by him, they would have the benefit



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they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyana's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

“When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Śaka era, in the year Dhâtri, in the month of Vaiśâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharanî, Vidyâranya laid the foundation of the city of Vijayanagara”.

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâsî for a second time Vidyâranya is said to have established two Maṭhs. At his suggestion Harihara made rich land grants to Śringeri Maṭh and sent the information to Śringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâsankara temple was constructed at Śringeri. A letter was sent to Vidyâranya in Kâsî requesting him to return to Śringeri. Meanwhile Bhâratikrishṇatîrtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Śringeri Maṭh, Vidyâranya is said to have secured for the Maṭh a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

- | | |
|-------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| 1. An umbrella named Mahichakra. | 14. Two white conch shells. |
| 2. Śankha, big conch shell. | 15. A pair of day-torches. |
| 3. Chakra, a discus. | 16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. |
| 4. Two Châmaras. Chowrie fans. | 17. Jagajjampî, a big umbrella. |
| 5. Kartari, a staff with its top shaped like scissors. | 18. A pair of Meghâjambaras, two umbrellas so called. |
| 6. A pair of Sûryapânas (?) | 19. Patâka, a flag. |
| 7. A pair of white umbrellas. | 20. Ândolikâ, a Palanquin. |
| 8. A Dundubhi, a drum. | 21. Simhâsana. A seat so called. |
| 9. A Jayaghaṇṭâ. Victory bell. | 22. Pâduka, two wooden slippers in-laid with gems. |
| 10. Two drums called the sun and the moon. | |
| 11. Chakra, a drum so-called. | |
| 12. A Damaruga, a small drum. | |
| 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | |

45. After receiving these honours Vidyâranya returned to Śringeri accompanied by Harihara II. A temple to Bhâratikrishṇatîrtha was built and two Agrahâras called Śringapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandraśêkhara-bhârati who was followed by Nṛsimhabhârati. Then came Purushôttamabhârati who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśekhara and Nṛsimhabhāratī.

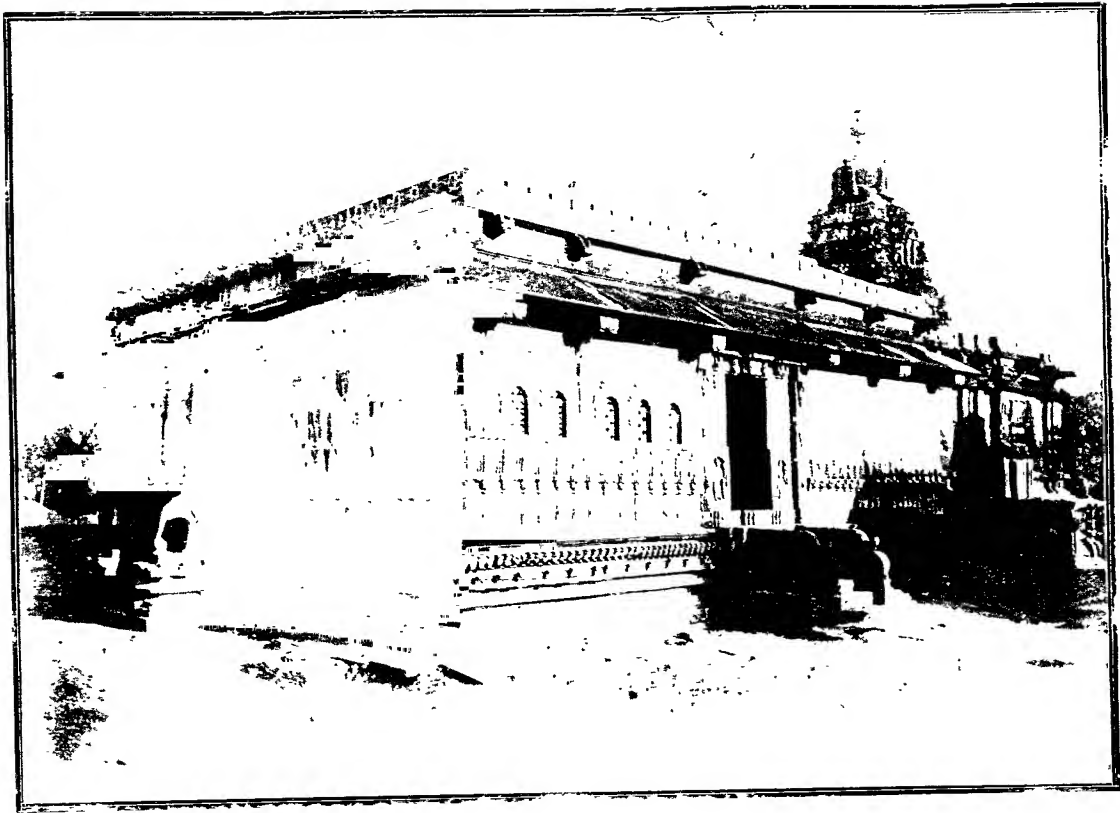
47. Purushōttamabharatī's disciple was Śankarabhāratī. They were both honoured by Rāmadevarāya of Vijayanagar (1406-1416). Śankarabhāratī's disciples were Chandraśekharaḥbhāratī and Nṛsimhabhāratī, both of whom appeared as if they were the sons of Śiva himself.

48. The text here is not clear as to whether these two persons successively followed Śankarabhāratī on the pontifical seat at Śringeri and whether Rāmachandrabhāratī succeeded Nṛsimhabhāratī or Śankarabhāratī. Rāmachandrabhāratī was succeeded by Nṛsimhabhāratī. Both Rāmachandra and Nṛsimha were greatly honoured by Prauḍhadēvarāya (1414-1446) and Virūpāksha (1467-1478). Then came Dviguṇa Nṛsimhabhāratī who was greatly respected by Mallikārjuna (1446-1467) and also Rāmadēva. He was followed by Abhinava Nṛsimhabhāratī who was greatly revered by Virūpāksha (1467-1478). Venkaṭappa Nāyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagīta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidānandabhāratī.

49. At the invitation of Venkaṭappanāyak of Ikkeri, both Abhinava Nṛsimhabhāratī and Sachchidānandabhāratī went to Ikkeri. Sachchidānandabhāratī made discourses in Tarka, Mīmāṃsa, and Vedānta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkeri and Sāgara, the Guru with his disciple returned to Śringeri. After the demise of Abhinavanṛsimhabhāratī, Sachchidānandabhāratī succeeded him. At the request of Venkaṭappa Nāyak, the Guru proceeded to Ikkeri and Kolūru where he worshipped Goddess Mūkāmbā.

50. Venkaṭappa was succeeded by Vīrabhadranāyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keladi State and took possession of some part of Keladi territory measuring six yojanas (24 miles), Śringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidānandabhāratī to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Vīrabhadranāyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Śringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidānandabhāratī showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Śringeri. No sooner had the Guru reached Śringeri than came Bhairava to Śringeri with his army. Having been frightened at the sudden arrival of the plunderer at Śringeri, most of the inhabitants left Śringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Śringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Vīrabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51. With a view to see Sachchidānandabhāratī, Vīrabhadra came to Tīrthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Śringeri,



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.

Sachchidânandabhârati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhârata and Râmâyana to Virabhadra. It is at this time that the Guru composed a Kāvya called Râmachandramahôdaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Śringeri. Hearing of this, Virabhadra stationed some of his army on a mound near Śringeri to guard the town and persuaded the Guru to return to the Maṭh. Śringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Śringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahâ-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minākshi-śataka and Kovidâśṭaka and lived in peace for the rest of his time.

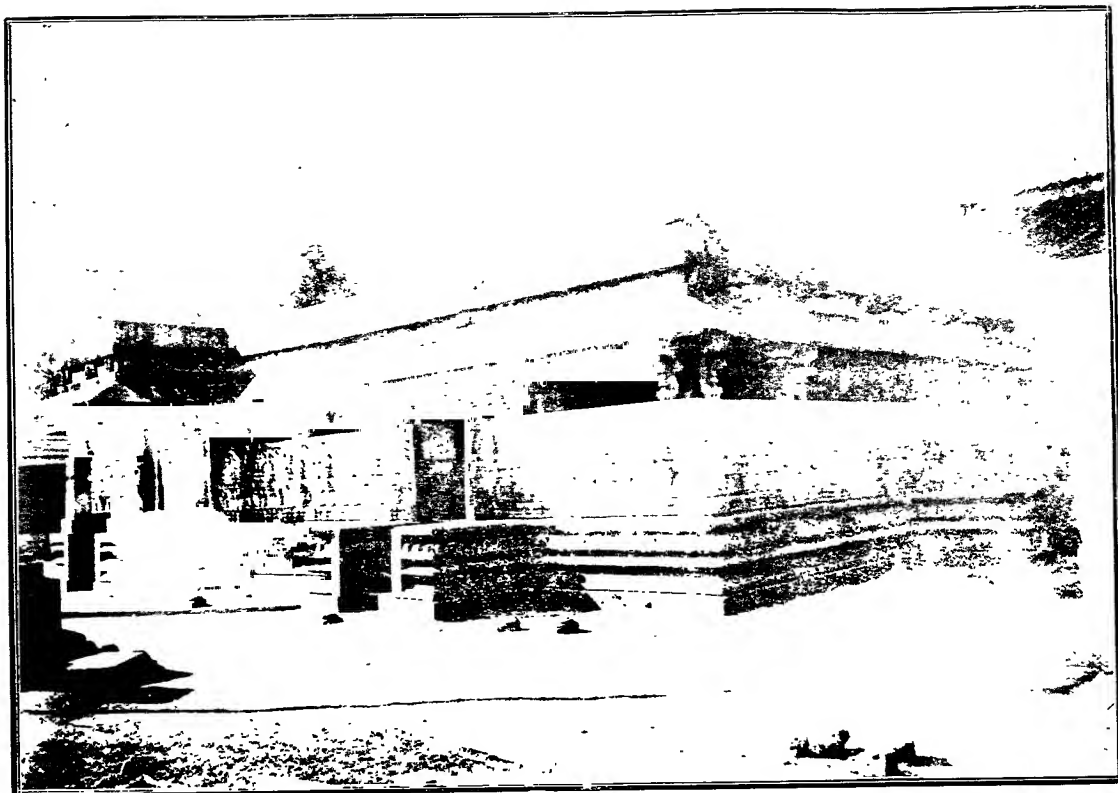
53. In Keladi, Virabhadra was succeeded by Śivappa Nâyak (1645-1660). He seemed to be indifferent towards the Śringeri Maṭh. Urged by his followers Sachchidânandabhârati proceeded though uninvited to Bidure, the capital of Śivappa, who however, received the Guru with due honours and sent him back to Śringeri highly pleased. The Guru built a temple in Śringeri and set up the Goddess Bhavyâmbikâ. As one Narasimha-yôgi, the successor of Râmachandramuni did not behave well towards the Śringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Śringeri by Śivappa Nâyaka. After the demise of Sachchidânandabhârati, Nrisimhabhârati ascended the pontifical seat at Śringeri and at the invitation of Chennammâji (1671-1677) the widow of Śivappa Nâyak went to Bidure. Having stayed there a few days, he returned to Śringeri. During the great famine in the year Akshaya A.D. 1686, Nrisimhabhârati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidânandabhârati and he was duly anointed as the Guru on the third lunar day of the dark half of Phâlguna of the cyclic year, Pârthiva in Śaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammâji's successor at Bidure (1697-1714). At the invitation of the Nâyak he also proceeded to Bidure and returned to Śringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out in spite of the powerful opposition made by the followers of Madhvâchârya. The Guru bathed in the Kumâradhârâ and worshipped Subrahmanya in the cyclic year Ânanda (A.D. 1734). From Subrahmanya he proceeded to Vêlâpura at the request of the Nâyak of that place and his

ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Koṭīśvara and Honnāvār to Gôkarna where the Guru took necessary measures to guard the wealth of his Maṭh against a pirate chief, who failing in his attempt to steal the valuables of the Maṭh, directed his attention to the wealthy inhabitants in Gôkarna and Uḍupi and carried away both their wealth and women.

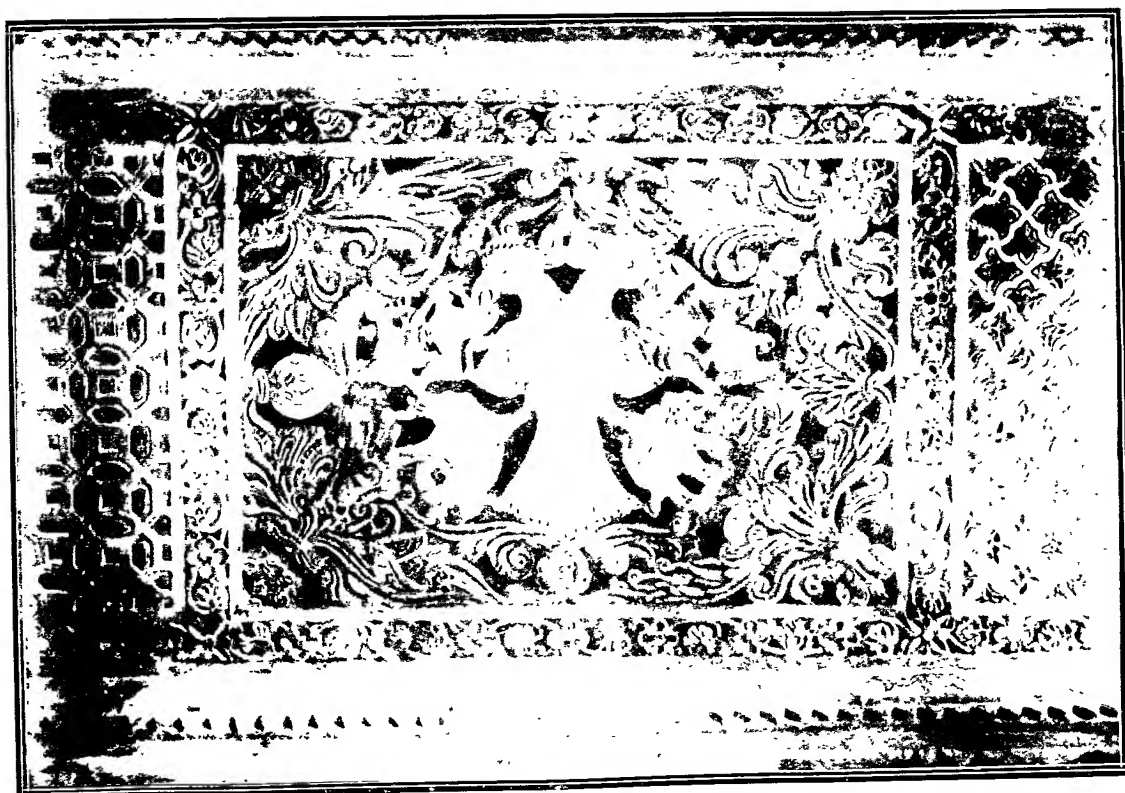
54. From Gôkarna the Guru went through Manôjna-nârâyanapura to Śringeri. On his way to Śringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pâlyagâr chief called Paṭṭâbhirâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Śringeri and spending some time there Sachchidânandabhârati proceeded again to Gôkarna on the occasion of a solar eclipse. From Gôkarna he went to Bilige at the request of the Pâlyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadâśiva, the chief of Banavasi, large sums of money as presentation to the Maṭh. From Banavasi he returned to Keḷadi at the request of Vîrabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Śringeri halting for a few days at Tîrthahalli on his way back. Again at the request of Sômaśekharanâyak (1714-1739) Sachchidânandabhârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army. Having spent a few days there, he returned to Śringeri."

55. Such is the brief biographical sketch of the successive Gurus of Śringeri given by Lakshmaṇaśâstri in his Guruvamśaparamparâ. It is to be noted how the life of the Gurus of the Śringeri Maṭh had taken quite a different turn with Bhârati Krishna Tirtha under the influence of Vidyâranya. From Surêśvarâchârya onwards down to Vidyâsankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâranya at Śringeri everything changed. With the money and materials secured by Vidyâranya for the Maṭh, Bhârati Krishnatîrtha caused the temples of Śâradâ and Vidyâsankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Śivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmanas gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayanagar for the maṭh rich land-endowments. With a view to impress the people with the importance of the Maṭh, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Maṭh till then.

56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Maṭh became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Maṭh. The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Maṭh. The other Maṭhs established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maṭhs. Thus beginning as centres of religious and philosophical culture Maṭhs have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.

PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 112).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.



1.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvan-gere.

Kannada language and characters.

1. svasti śrî. . . Śrîmukha-samvatsarada Mârgaśîra
2. suda . . . Śukravâradandu Kundagôla
3. Kaligaḍu Naḍigara
4. Nârayanâya . . . maḍidam

Note.

This records the death of one Kaligaḍu Naḍigara Nârayanâyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mârgaśîra in the year Śrîmukha.

2.

On a stone lying buried in a mound of earth called Jagannâthakaṭṭe near the village Lôkîkere in the Hobali of Hadaḍi.

Size 6' × 2'.

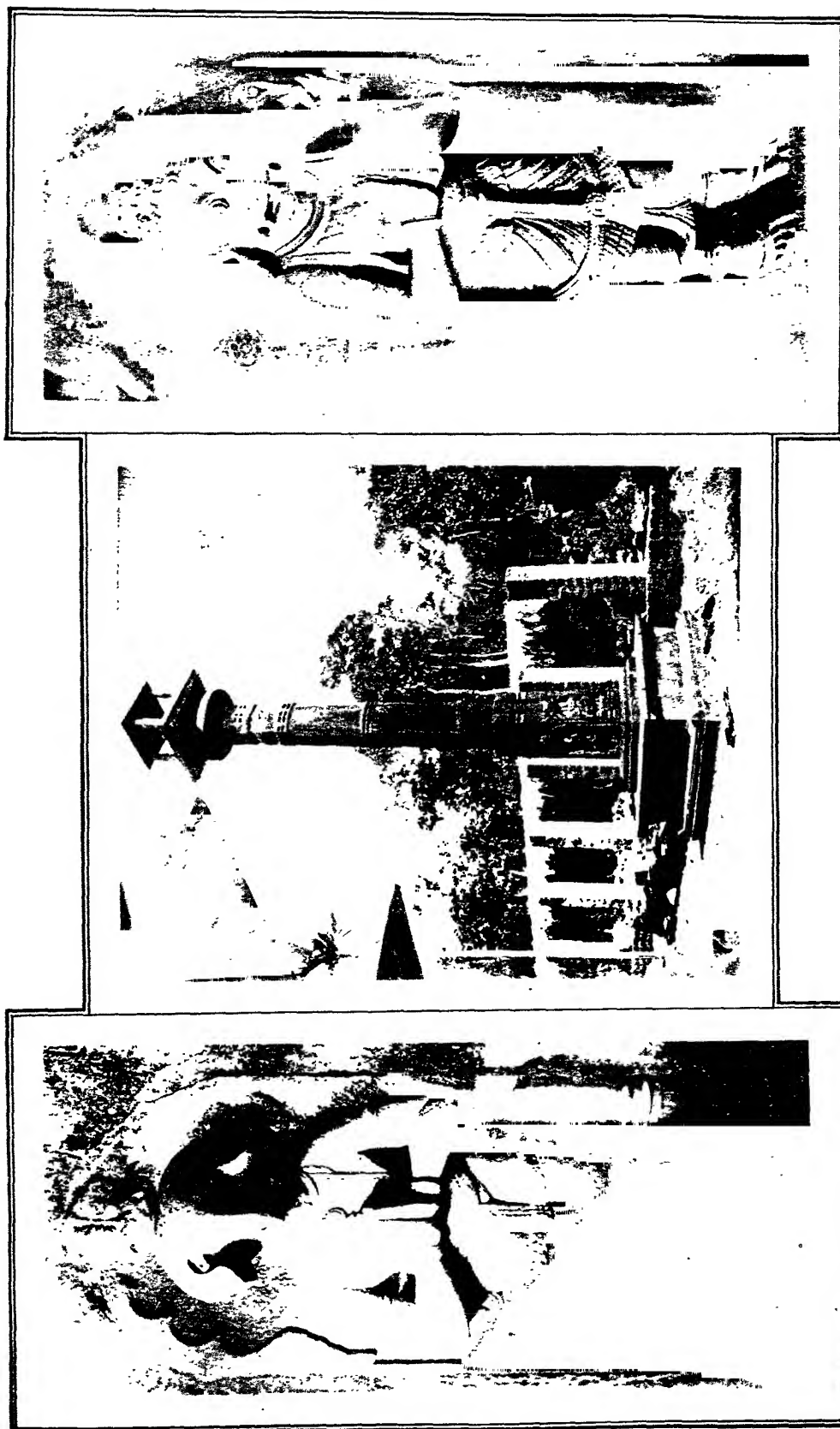
Kannada language and characters.

1. . . .
2. . . .
3. Pramâdi
4. . samvatsara
5.
6. mahârâjâdhirâja Śrî Hoysaḷa Sômêśvara
7. Kankappajiya
8. . . . mattar â . . .
9. pratishṭhe . . .
10.
11. sâsira kavileya
12. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhir-varsha-sahasrâni vishṭhâyâm
13. jâyatê krimih! sâmanyô'yam dharma-sêtur nrupânâm kâlê kâlê pâlanî-
14. yô bhavadbhîh sarvân êtân bhâvinah pâarthivêndrân bhûyô bhûyô yâchatê Râmabhadrah.

Note.

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajiya during the reign of the Hoysaḷa king Sômêśvara in the year Pramâdi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

VIRABHADRA TEMPLE, KELADI.



NARASIMHA FIGURE.

LAMP PILLAR.

DAKSHA FIGURE.

3.

On a pillar in the navaranga of Kôḍi Kallêśvara temple in the same village Lôkikere.

Modern Kannaḍa language and characters.

1. yî dêvastâna sitilavâgi idan-
2. tadanu
3. Yîśvara sam . kârtika śuda
4. . . . Timmappanahali Ranga
5. . . . Channabasava
6. . . staru mâḍida sêve

Note.

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.

4.

HASSAN DISTRICT.

ARSIKERE TALUK.

On a stone set up in front of Maḷeya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere.

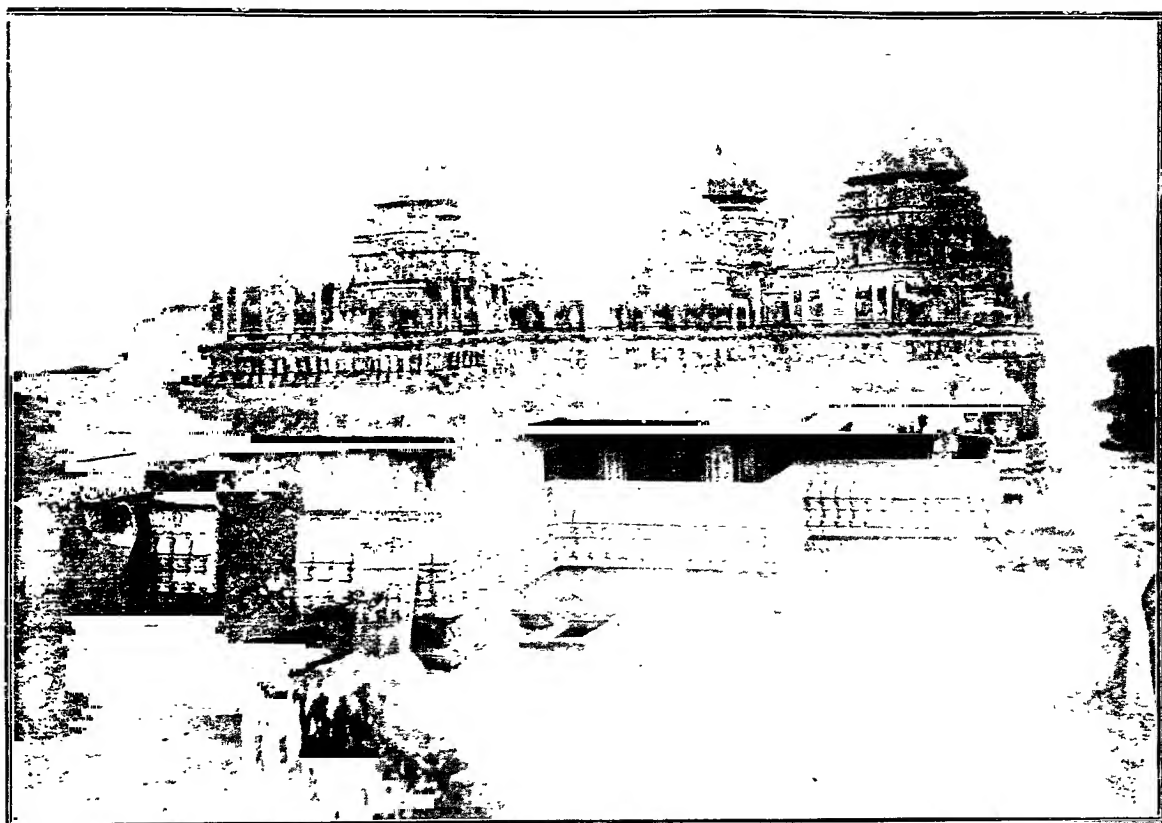
Size 3'—6" × 2'—3".

Kannada characters and language.

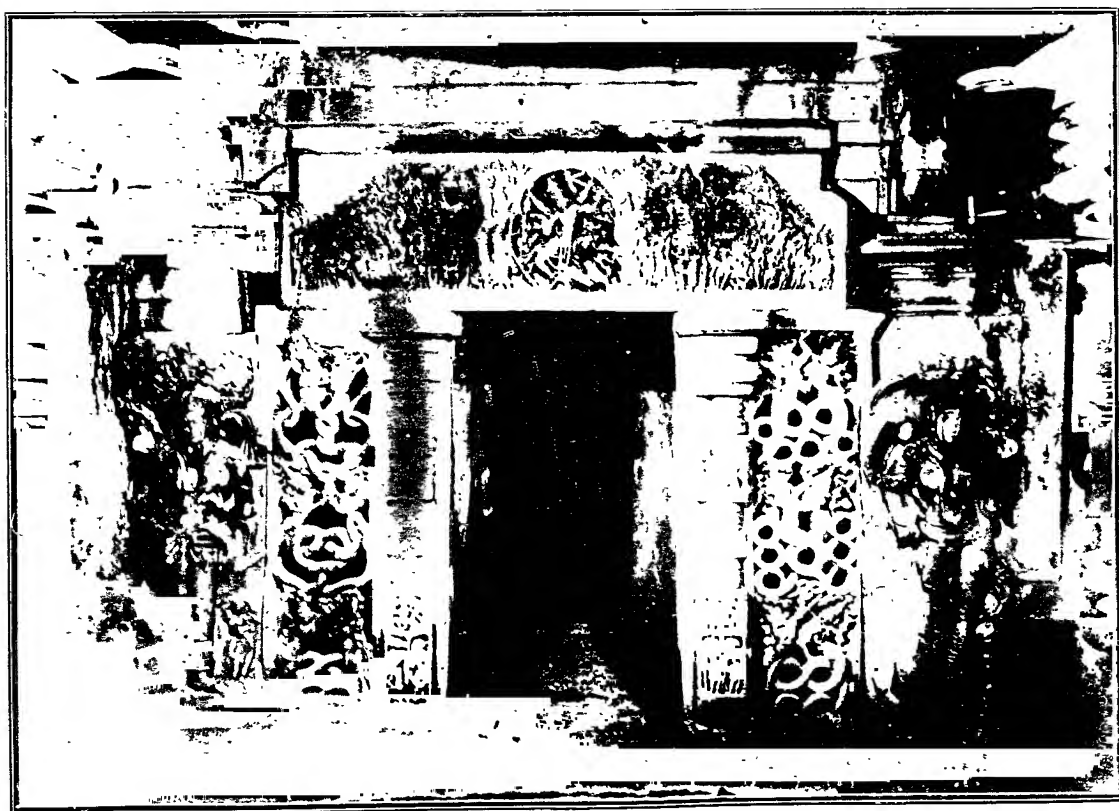
1. śrī Mahā-dēva śaraṇu namas tunga-śīraś-chumbi-Chandra-chāmara-chāravê
tra-
2. lōkya-nagarārambha-mūlastambhāya Śambhavê svasti śrī jayābhyudaya
Śālivāhana śaka varusha
3. 1291 neya Kilaka-samvatsarada Chayitra su 1dandu śrīman-mahā-
maṇḍalêśvara
4. ari-rāya-vibhāda bhāshege-tappuva-rāyara-gaṇḍa śrī Vīra-Bukkaṇṇa-vaḍe-
yaru prithvī-rā-
5. jyam gayivali śrīman-mahā-pradhānam Basaveya-damṇāyakara nirūpa-dim
Sāupeya
6. Viṭhangaḷa maga nāyaka Ācharsara adhikāradalu māḍida dharma svasti
samasta-praśasti-saḷi-
7. ta śrīmatu sarvanamasyada piriya-paṭṭada mahāgrahāram Udubhava
sarvajna Viravijaya Ballā
8. ḷapuravāda Arasiyakereya śrīmad asêsha-mahājanaṅgaḷu sâyirokkalu mā-
9. ḍida dharma Vīraḍiya Mallikārjuna-dēvarige hostāgi dēvālyava māḍida
sammandha ā-dê-
10. vara amṛita-paḍige Agūliya bayalalu ā dēvara gade kamba 40 ā dēvara
kai Vīr-a-
11. ḍiyottinali kai 1 sanjemathada hindana kai 1 antu ā dēvara amṛitapa-
12.ḍige mānyavāgi naḍasi bahevu śrīkārīya
13. dēvālyava māḍuva kalukuṭigarige māḍuvudake sahāyavāgi
14. . . . gi . . . sammandha ā Mallikārjuna-dēvara śrīkārīya
15. . . . jayanu ā-Chandrārka māḍuvantāgi ā śrīmad asêsha-mahājanangaḷu
māḍida
16. dharmma ā dēvarige hūḍōṇṭa Sômêśvararotinali Vīra māḍi-koṇḍiha
hūḍōṇṭa ā Vīraya
17. . . . hinde vondu hūḍōṭa ā dēvarige saluvudu . dharmavan a-
18. ḷidavaru Kāśiyali . . konda pāpadalu hôharu mangala mahā śrī
19. bokkasada sēnabōva Jannayyana Narasimhvadēvana baraha

Note.

This records the gift of 40 kambas of wet land in the village Agūli and 2 plots of wet land near the same village as mānya for the service of food offering in the temple of god Mallikārjuna newly constructed by the mahājanas of the agrahāra village Udbhava-sarvajna-Viravijaya Ballālapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Voḍeyar (with titles), and under the orders of mahāpradhāna Basaveya damṇāyaka, while Nāyaka Ācharasa son of Sāupeya Viṭhangaḷ was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vīra is also stated to have been presented by the mahājanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.

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service of God (Mallikârijuna) and some land is also said to have been granted to the masons (kalukutiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kilaka, Śaka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadêva, son of Jannayya, accountant in treasury (bokkasada sênabôva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannaḍa characters and language.

1. Payingaḷa-sam
2. Āsâḍa
3. . . śrî-Râmaya .
4. . . gaḷu . . biṭṭa
5. . . . nandâ . . .
6. dharma

Note.

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrî Râmaya in the month of Āshâḍha in the year Paingala. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannaḍa language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dêvayya
3. śrî Mallikârijuna-dê-
4. vara sêvege yettisida
5. kallu-kelasada maṇṭa-
6. pa

Note.

This records the construction of a maṇṭapa for the service of God Mallikârijuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kâtavâḍi at the foot of a hill to the west of the same temple.

Size 3'—6" × 2'—0".

Kannaḍa language and characters.

1. svasti śrîmatu Vikṛiti-samvatsa-
2. rada šu su 13 Šu śrîmatu
3. mahâpradhânam Basava Danṇâ-
4. yakara nirûpadim Tamma-
5. yyanum Mallayyanum mahâ-
6. janangalum samasta-nakharamga-
7. lu śrî Mallikârijunadêvarige
8. biṭṭa gadde salage 5 aydu.

Note.

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikârkjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadaṇṇâyaka on Friday 13th lunar day of the bright half of Śrâvaṇa of the year Vikṛiti (date not verifiable).

8.

On a stone lying on a side of a field at the foot of Maḷeya Mallêśvara hill near the same town Arasikere.

6'—6" × 3'—6".

Kannaḍa language and characters.

- 1—35
 36. . . . Hoysaḷâyadoḷa
 37. . . . avarôḷi madhyamanâgi
 38. lôkôttamam tânenalu
 39.
 40. Vîra-Ballâḷa-dêvarasaru
 41. . . . Huligereya nelevîdinolu
 42.
 43.
 44. . . . lôkadoḷu | śvasti samasta-gu
 45. . . . praje-mechche-gaṇḍarum
 46. . . . Râjâdhyakshada
 47. . . . rige vadḍavâra uttarâyana-sankramâṇa
 48.
 49. dhârâ-pûrvvakam mâḍi koṭṭaru
 50. int i dhammavam pratipâḷisidavaru Gange Vâraṇâsi Kurukshêtradoḷi
 51. dharmavam keḍisidavaru kavileya konda
 52. śva-dattâm para-dattâm vâ yô harêta vasundharâm shasṭi-varsha-sahasrâṇi viśiṭhâyâm jâyate krimih.

Note.

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysaḷa king Vîraballâḷa.

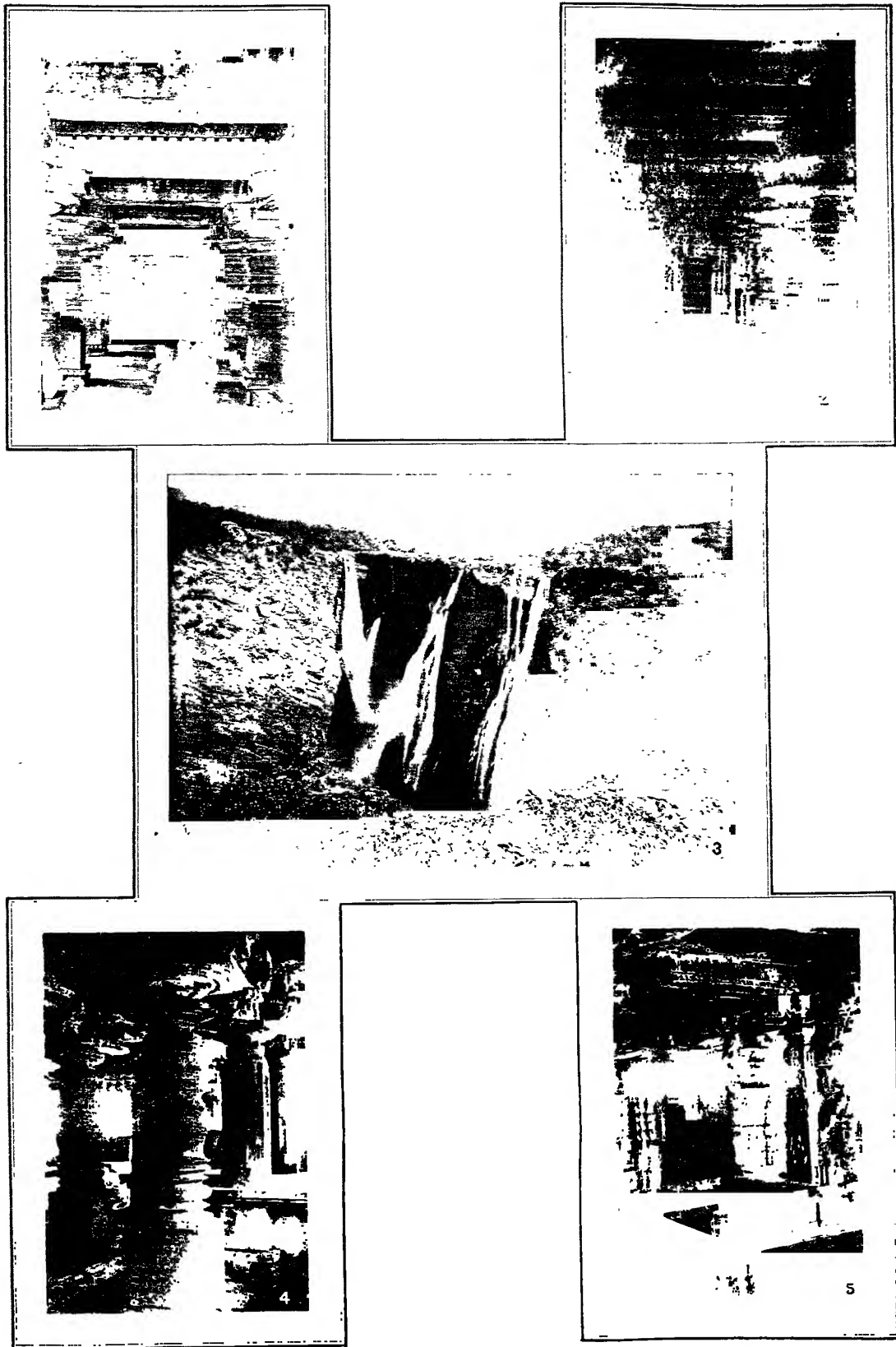
9.

On a stone newly discovered near the site of a ruined temple by the side of the tank Doḍḍakere and set up near the Īśvara temple in the same town Arasikere.

Size 7'—6" × 3'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-châmara-châravê | trailôkya-nagarâ-rambha-mûla-
 2. stambhâya Sambhavê | śrî-sôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
 3. putra-Budha-putra-purûravastah Âyuscha tasya Nahushô Nahushâd Ya-yâti-
 4. r tasmâd Yadur Yadukulê bahavô babhûvuh | khyâtêshu têshu nripatih kathitah kadâchit kaśchid vanê munivarêṇa



MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 2. INTERIOR VIEW, HARIHARES-
WARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW,
MALLIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.

11-11-11

11

11

11

11

5. Saḷaḥ karāḷam śārdūlakam prithvi [pratihi] Hoysaḷa ityatô bhût tasyâ-
bhidâ muni-vachôpi chamûra-lakshma | tatô Dvârâvatî-nâ-
6. thâh Poysalâ dvîpi-lâncehhanâh | jatâś Śaśapurê têshu Vinayâditya-bhû-
patih || śrîmatu Yaduvamsôdbhava bhûmîndra-
7. nata-kirîṭa-tâṭa-ghaṭṭita-pâdam Hêmâdriya dharaṇîpati Vinayâ-
dityam | keḷe Gangeyo-
8. ! amalateyim keḷe sobagim Girijeyo! ene Siriyodane bhivridhi
Keḷeyabbege nâma-
9. mâdud int anvartham | Yâdava-vamśa-kk amare mahôdayam Eṇeyanga-
nîpati Vinayâdityamgâdam tana-
10. yam vinayam sôdaramene tanage negaḷda dhîrôdattam m amala-
têjaguṇam Mêrug im-
11. dravajakke chayyâḍambaram em-banti-ra! oppam-baḍedâtanire . . .
Eṇeyanganîpam | ariyamdera-kanga-
12. nereyam nareyam kripanatvamam gaṇângane nereyam nâḍiyi-
ḍuvudan ariyadâvara hem-
13. gaḷ-aḷal ariyan Eṇeyanganîpam | Triṇayanan arâti purusham hara-
ksham Vanajajana lala-
14. ne Chaturânana-vanditan âdan Abja-nâbha vanu vinimâ . . .
membinav Eṇe-
15. yangan âdan eṇeyam guṇa-santatiḡ êm kṛitârthanô te tann amala-
vaśamvade tanna patibratânu-
16. râgam gedegonḍa noliḷ ashtânga-darpaṇam hridayamâgiral
Echaladêvi tâ-
17. nu mangala-pûrṇa-kumbhamene Vâriruha-bhavamgê-
18. n akhîla-Chandrangē dhîrang Eḷhala-dêvi gabhîrang Eṇeyanga-nî-patiḡ
âdam mûvar dâvara saktiye mûva-
19. roḷam tappadenisi negaḷdar ttâv indîvara-lôchaneg Eḷhala-dêvige Ballâla-
Viṣṇuvudiyâdityaru ||
20.
21. svasti samadhigata-pancha-mahâśabda-mahâ-maṇḍalêsvaram Dvârâvatî-pu-
ravarâdhîsvaram Tuḷuva-baḷa-jaladhi-baḍabâ-
22. naḷam para-maṇḍala-sûrekâra
23. saraṇâgata-vajra-panjara Vâsantikâ-dêvi-labdha-vara-prasâda mṛigama-
dâmô-
24. da nâmâdi-prasasti-sahitam śrîmanu mahâ-maṇḍalêsvaram Talakâḍu Kongu
Nangali Gangavâḍi Nolaṃbavâḍi Hala-
25. sige Hânungall Uḷchamgi-gonḍa bhujabaḷa Viragangan asahâyaśûra
Sanivâra-siddhi giridurggamalla chaladanka- Râma
26. nissanka-pratâpa Hoysaḷa-Vîra Ballâla-dêvaru dushta-nigraha-śiṣṭa-prati-
pâḷanam geydu rakshisuttam Dôrasamudra-
27. da neleviḍinolu sukha-sankathâ-vinôdadim râjyam-geyyuttum ire tadiya-
pâda-padmaḡpajivigalappa rajyâdhya (ksha)-
28. karaṇaḡala kîrtti yent endode Harihara-dêvan-agrasuta Rêchanan
âtana guṇanidhi Mâdhava saduguṇi Nâraṇadê-
29. saṇa dâni tân enipar eseva dēvanenippar oppidaru varaguṇi mukhyar
ûrjita-gôtra-pavitrakar i dharitri-
30. yolu | balidavara vaniteyara nallam satu-kîrtti âtage mudadind iyalu
ballam jâtane sulalitam Kêtamalla. . .
31. . . . mûpa vaḷḷiya kattale mambana daḷadaḷita sanjemallegaḷa
pûvembina beḷadimgaḷindene kaṇbaya-
32. la chaluvan ivud Arasiyakeṇeyolu | svasti samasta-guṇa-sampannarum
âśrita-jana-kalpa-vṛiksharum saraṇâ-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakaḷajana-pûjyarum Siva-dha-
rma-nirmalaḡarum śrî Gôjêṣva-
34. ra-dêvara pâdârâdhakarum appa Gôjara mahimônṇati yentendode. . . .

35.
 36. svasti śrīmatu.
 37. Hoysaḷa Vīra-Ballāḷa besadim Rājyādhyakshada Heggade Rēvaṇṇa
 Kētamallangaḷuv Arsiyakere-
 38. ya mahā-janangaḷu samasta-praje-gāvunḍugaḷu ya nakharangaḷu
 39. Būvagāvunḍan oḷagāda samasta-Gōjaruv irddu saka varsha 1105 Śōbha-
 kṛitu-samvatsarada Jyēshṭha su-
 40. ddha 3 Vaḍḍavāra uttarāyaṇa sankramaṇa Vyatīpātādandu ā Gōjēśvara-
 dēvara aṅga-bhōga-ranga-bhō-
 41. gakkendu nandādīvige khaṇḍa-sphuṭita-jīrṇōddhāra dēvara
 āhāra-dānakavāgi Lākulā-
 42. gama-samaya-samuddharaṇarum Kālāmukha-pratibaddharumappa Aghō-
 rashaktipaṇḍita-sisya Dharmarāśipaṇḍitara maga
 43. Amṛitarāśi-paṇḍitara kālam karchi dhārā-pūrvvakam māḍi biṭṭa datti
 Kaṇiganakereya keḷagaṇa gadde salage 4. . .
 44. ḍiya bedale kam 100 paḍuvalu ālada bedale ka 100 dēvarige naḍavantāgi
 māḍida dharmma
 45. sva-dattām para-dattām vā yō harēta vasundharām shasṭī-varsha-saha-
 srāṇi viśṭhāyām jāyate krimih

Note.

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvunḍas*, and all the Gōja people, under the orders of Hoysaḷa king Vīra-ballāḷa (II) for the service of God Gōjēśvara and for the repairs of the temple. The land was placed under the supervision of Amṛitarāśi-paṇḍita, son of Dharmarāśipaṇḍita, who was a disciple of Aghōraśakti-paṇḍita, who belonged to Kālāmukha sect of Śaivites having Lākulāgama as their sacred book.

An imperfect genealogy of the Hoysaḷa kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍḍavāra) the 3rd lunar day of the bright half of Jyēshṭha with Vyatīpāta in the Uttarāyaṇa half of the year Śōbhakṛit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattām, etc.

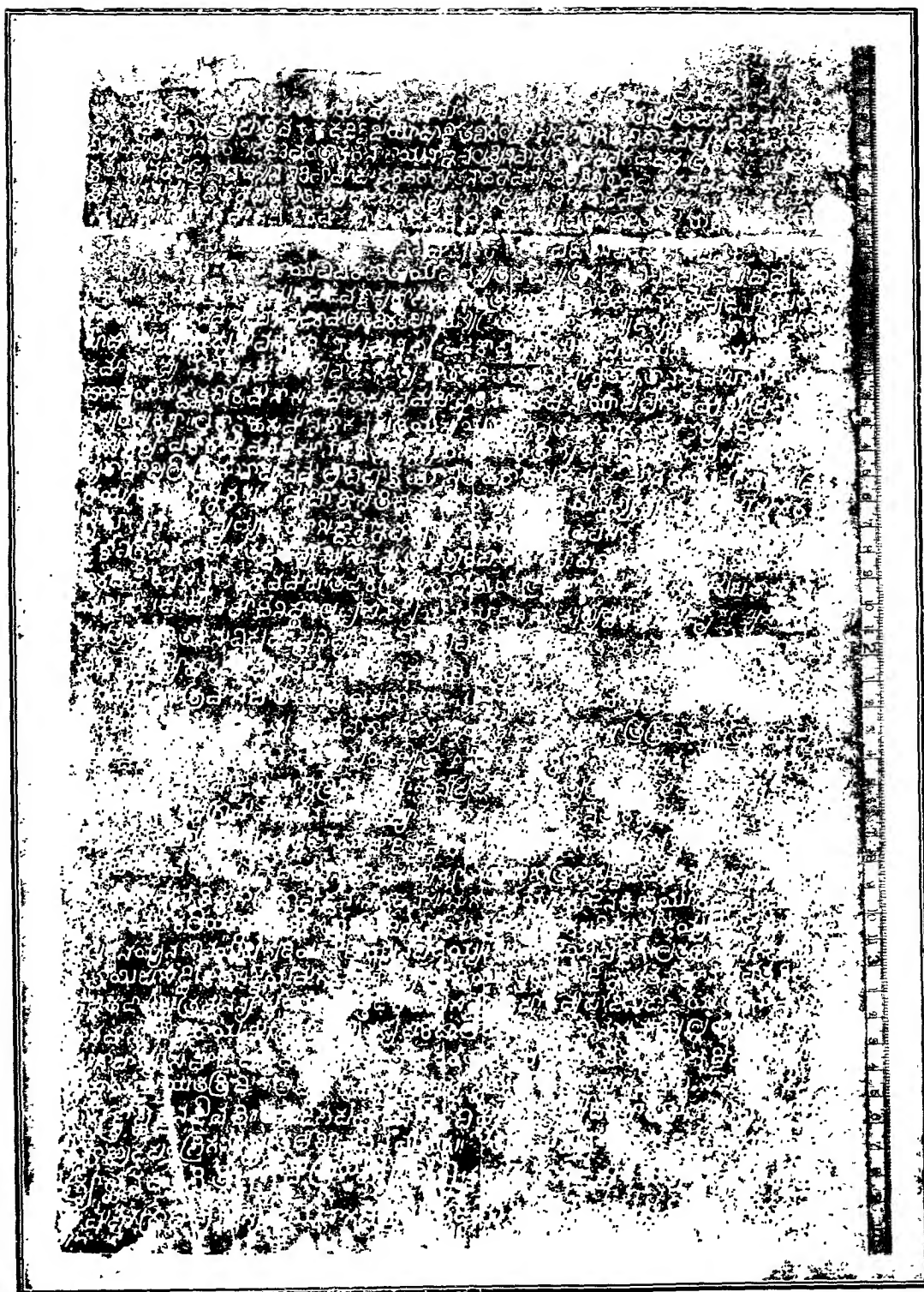
10.

On a stone recently excavated near a temple in ruins, below Dodḍakere tank near the town of Arasikere.

Size 6'—6" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave | trailōkya-nagarā-
rambha-mūla-stambhāya Sambhavê ||
2. svasti śrī satpathōdyacharitam uḍita-satya-sphurad-viśvadhātrī-
vistārōdāta-tējam jana-hṛi-
3. daya-vikāśodayam vīra-vidviṭ-nistārā-nūna-dānārdita-tamam amaḷam
viśvavēdānga lōka- prastutyam tāne-
4. nal Bhānuvinavol esegum Poysaḷōrbbiśa-vamśam || padeḍa Poysaḷa-vamśa-
doḷ sasikaḷā-nai-
5. rmmalyamam Dēvabhūjada dānōnnatiyaṃ prabhākarana tējō-rāsiyaṃ
ramya-pūrvva-diśādhiśa-Gajēn-
6. drad ondu madamam tann aḷkarim tālḍi puṭṭidan udyad-vinayāmbhōrāśi
Vinayādityāvanīpālakaṃ || ātana
7. tanayam || eraguv arinripargge siḍilavol eraguvan eragisuvaṃ amara-ra-
maṇiyaran adēn Eṇeyanga-nṛipati



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA. AT KADEYANANDIHALLI.
SHIKARPUR TALUK.



8. guṇa-gaṇad-eṇeyano mādidargge mālparill i-jagadoḷ || lalitāṅgi śilavati
Yēchalegam guṇi Yeraganṛipa-
9. tige janiyisidar chalada kalitanada pempina neleyene Ballāḷu-Vishṇuv-
Udayādityar || avaroḷage Vishṇu-nṛipana
10. vikramam entene || munisind aruṇate kaḍegang inisodave virōdhi-nṛipa-
saptāṅgam Vishṇu-nṛipāḷang a-
11. ppuvu nōḍ anupamam avan-aḷavi yitarar aḷaviye jagadoḷ | Budhalōkāśraya-
nemba Tārkshearathanemb
12. Abjāyatākshaṃ dalembe Dharādhiṛakanemba bhōgayutanemb udyad-balā-
nvtanemba Dharitrīvaranemba lōkanu-
13. tanemb i permmeiyim nōḍe Vishṇudharēśam sale Vishṇuvol sogayipam
Lakshmīmanōvallabham ā Vishṇubhūpa-
14. noḷ Mādēvitvaṃ bettu pettaḷ uttama-Lakmādēvi Narasimhadēvōrvī-
varanan anūna-puṇyavati vasuma-
15. tiyōḷ || kadanadoḷ ānt arātiḷaḷa dantiya dantaman otti kiḷtu tad-biduvane
poyye poḷdu poṛa-
16. poṇme saraktaka-mauktikamgaḷ ā-padadoḷ avam Jayāṅganenge hārama-
n oppire mālpanendod ār kkada-
17. nadoḷ āmp idirchchuvadatar jjagadoḷ Narasimhadāvanam kadanadoḷ
idirchchid ari-nṛipa-madaradaniya ra-
18. danadalli naṭṭa saral vālada modaloḷ uchchalīsuv ond ad aṭ avanipa-Nāra-
simhadēvange nijam || ā Nārasim-
19. hanṛipaṅgam mārini Mādēvi sādhi Yēchalegam lakshmīnīḷayanāgi Ballāḷa-
nṛipāḷam puṭṭidaṃ dharādhiṛa-dhai-
20. ryyam || anupama-raṇa-nistārakan anūna-satvānviṭam vichārakshaman
emba negaḷteyinde Ballāḷanṛipā-
21. ḷam Kārttikēyanantoppirppam || ghanatējaṃ sariyādoḷam budhajanakkam
sādhu-sanghakkamita. . . yan-
22. te śāntiyaduntum rātriyoḷ nilpu . . . yanital+ urrviyoḷ eyde parbbiyum
padedirddu-
23. dē Dinanāthamg eneyend adentu nuḍivem Ballāḷa-bhūpāḷanam munisim
Ballāḷabbūpaṃ kiḷey asilate-
24. yaṃ kiḷvar anyāvanīpāḷa-nikāyaṃ sthānadindaṃ jaḍiye naḍuguvar bhīti-
yim nōḷpaḍ i-pāṅgu nitāntam
25. chōdyamim i teranan aṛide nān iḷaḷ entendod int itana khaḍgakkam virōdhi-
pratatigeda
26. kkuvendum || phaṇinātham pāti bhōgakk amarapati-samaṃ rūpa-sampatti-
g abjēkshaṇan udyad-vikra. . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhīrōdāṭṭa-chittakk amama sari
Daśāsyāri dānakke mattum toṇe Ka-
28. rnam tānenalk i-vasudheyōḷ esedaṃ Vira-Ballāḷa-bhūpaṃ || ā Ballāḷa-
mahīpana satiya permme yentene
29. lalanā-nirmīta-kaśāḷam palavu-kālakk Abjajamg indu kauśāla-vāyt
uttamarūpeyam vimaḷeyam Ballā-
30. ḷa-viśvambharēśa-lasatkāminiyaṃ budharg anīśam iyuttirpp Umā-dēvi-yaṃ
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-prauḍhiyim || kumuda-daḷanayane kōmaḷe kumudāsave
yenisi negaḷd Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāḷa-mahīśam kūrppan embud adu takkude dal ||
ballāḷ Ballāḷa-nṛipaṃ Ballāḷēśvara-
33. nivāsamaṃ kīrti-śrīvallabhan ettisidaṃ sale sallalitam enalke śōbhip Arasi-
yakereyōḷ || svasti samadhigata-pancha-
34. mahāśabda mahāmaṇḍaḷēśvaram Dvārāvati-puravarādhiśvaram Tuḷuva-
baḷa-jaḷadhi-baḍabānaḷam dāyāda-dāvā-
35. naḷam | Pāṇḍya-kūḷa-kamaḷavana-vēdaṇḍa Gaṇḍabhēruṇḍa | maṇḍaḷika-
bēṇṭekāra paramaṇḍaḷa-sūṛekāra

36. sangrāma-bhima Kalikāla-kāma sakala-vandi- brinda-santarpana-samarttha
vitarana-vinôda Vāsantikā-dēvī-
37. labdha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi maṇḍalika-makuṭa-
chūḍāmaṇi | kadanaprachanḍa mala-
38. parolganḍa nāmādi-prasasti-sahitam śrīmat Tribhuvanamalla Talakāḍu
Kongu Nangali Gangavāḍi Nonamba-
39. vāḍi Banavase Hānumgalgonḍa bhujabala Viragangan asahāya-sūra
śanivārasiddhi giridurga malla chaladanka-
40. rāma niśśamka-pratāpa-HoysalaVira Ballāḷadēvar sakala-dharitriyam
dushta-nigraha śiṣṭa-prati-pālanadim
41. rakshisuttum Dōrasamudrada neleviḍinal sukha-samkathā-vinōdadim rā-
jyam-geyyuttamirddu śrī-
42. mad rājadhāniy Arasiyakereyalli śrī Vira-Ballāḷeśvaradēvaram supratish-
the mādisidar ā Arasiyakere-
43. ya perumeyam pēlvaḍe | paramēshthi-prakhya-viprapratatigalin ilā- prakhya
śūdrāliyam khēchara-kānta-prakhya-
44. rapp ā vaṇijarim inaja-prakhya-koyyālgalin sāgaramam pōlv ī taṭakam-
galin amara-purōdyāna-mam pōltu
45. śōbhākara-mapp udyānadind ī y Arasiyakere bhūbhāgadoḷ śōbhisir-
kkum || mūḷidāgaḍe kūrpeavaro-
46. | tiliyudu tiliyudu gadendu sāruga teradim galapuva giliviṇḍina kaḷakaḷav
Arasiyakereya banadoḷ opputtirkum
47. svasti samasta-śōbhākaramapp Arasiya-keṇeyoḷ Vira Ballāḷa-bhūpam śrī
Vira Ballāḷeśvaramam supratishthe
48. mādisi yā dēvara nitya-naivēdyā-kkam nandādivigegam pūjāriparichāra-
kar- ālāra-dānakka-vendu sakā varsha
49. 1110 neya Kilaka-samvatsarada Paushyad amavāsye Sōmavāra vitipāta
sankramanadandu Neṇa-samṇa-
50. dhada Guḍigereya mathada Vimaḷa-śaktigala śiṣhyarappa Kriyāśakti-
paṇḍitara kālam karchchi dhār-pūrvakam
51. māḍi biṭṭa datti Kriyāśaktigala-
52. Agguliyakereya naḍubayalalli salage yārakkam 6 kamba 240 yī dēvālayada
samipa-
53. da beddale kambav arunūru 600
54. piridum bhaktiyin Iśvaracharanābja-dhyānadim Kriyāśaktigal Iśvara-
rāma tanūjanan ādara-dindam padedar adhikapuṇyōḍaya-
55. nam bahubbir vvasudhā dattā rājabbih Sagarādibhih yasya yasya yadā
bhūmis tasya tasya tadā phalam yī dharmmamam
56. pratipālisidavargge Vāraṇāsiyalli sahasra-kavileyem Brāhmanargge koṭṭa
phala yī dharmmamam keḍisidargge saha-
57. sra-kavileyuvam kōṭi-Brāhmanaruvam konda dōsha | sva-dattām para-
dattām vā yō harēta vasundharā shasṭi-varsha-
58. sahasrāṇi viṣṭāyam jāyate krimih Tivikramapaṇḍitara padya tallikhita |
Boppōjana kaṇḍaraṇe

Translation.

Obeisance to Śambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world. (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vēdāngas (praised by learned men versed in Vēdāngas) the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayāditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Êchale possessed of good character, were born like the abodes of determination and prowess, Ballâla, Vishnu and Udayâditya. Of these Vishnu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptânga*) possessed by hostile kings fell into the hands of King Vishnu. His fighting power is matchless and extraordinary. King Vishnu, beloved consort of Lakshmi (queen) resembles (the god) Vishnu in being the abode of shelter for the gods (learned men), with Garuḍa as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmi-dêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Êchale was born king Ballâla an abode of wealth and possessed of firmness resembling a mountain. King Ballâla was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâla to the sun ! Though the two resemble each other in brightness Ballâla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâla's fame spreads over the universe at all times. When king Ballâla takes out of the scabbard his shining sword, the hostile kings run away from their places : when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishnu in the display of great prowess, a Śiva in commanding obedience from others, a Râma in possessing a heroic and noble mind, and a match for Karna in liberality. The greatness of the queen of king Ballâla:—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâla, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâla of the heroic lunar race should be husband. This brave king Ballâla, the lord of the goddess of fame, erected the beautiful temple of Ballâlêśvara in Arasiyakere.

Be it well. While the mahâmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvatî, a submarine fire to the ocean that is the Tuluva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pândya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies' territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantikâ-dêvi, a sun in the sky the Yâdava family, the crescent jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla obtainer

of Talakâḍu, Kongu, Nangali, Gangavâḍi, Noṇambavâḍi, Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle, of fearless prowess, Hoysaḷa Vira Ballâlâḍêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Vîraballâlêśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Śûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvatî. Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming “ The moment you get angry with your beloved, make peace, make peace.”

Be it well. In the town Arasiyakere possessed of great beauty, king Vîra Ballâḷa consecrated the god Vîraballâlêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-panḍita, disciple of Vimalaśakti of Neṇasammadha ? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatîpâta and Sankramaṇa in the month of Pushya of the cyclic year Kîlaka, Śaka year 1110 :—

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Agulî and 600 kambas of dry land near the temple. By great devotion to Śiva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Îśvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-panḍita and engraved by Boppôja.

Note.

This records the consecration of a Śiva temple called Ballâlêśvara in the town Arasîkere by the Hoysaḷa king Ballâḷa II in the Śaka year 1110, Kîlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D 1189. The date however, neither coincided with Monday nor sankramaṇa as stated in the record.

11.

On the back of the above inscription stone.

1. svasti śrîmad Yâdava-kuḷakamaḷa uttarôttarâbhivṛddhiyîṃ salu-
ttumire ta-
2. dîya-pâda-padmôpajîvigalappa Viśva ya keṛeya bhaktarum śrî
Vîra Ballâlêśvara-nan-
3. dâdivigeyam chandrârkkâ-târam-baram yar okkalum naḍayisuva
nuḍivargg akshaya-bhaṇ-
4. dâravâgi biṭṭa datti 1143 neya Vikrama-samvatsarada Śrâvaṇa
ba | Âdivâ-
5. ram modalâgi â dêvargge pâdapûje seṭṭi koṭṭa ga | Baḍakeyana
Mâchaya ga 3
6. â Mâlâyya . . maga Mâdeyana Dêvayyana Vâsudêva pa 5 Maḷeya-
7. nûra Bûchaya ga | Bûcheyana Bammeyaga | Manneya Honneya pa | Keṛe-
8. yasanteya Mahadêva Tôṇṭada Rêvaṇṇa pa 5 . . Kêtamalla

9. . . Râmagauḍara Singeya gauḍara Bammeya pa 1 Dâseya pa 3 Telu-
10. ga-kêriya Chavunḍaya Nigalada Râchiseṭṭi ga 1 Uppina Dâsiya ga 1 Āsandiya
11. Boppayagaḷu Bôvachaṭṭiya pa 5

Note.

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Viraballâlêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrâvâṇa in the year Vikrama. Śaka 1143. Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Īchalu trees below the tank in the same town of Arasîkere.

Kannaḍa language and characters.

1. svasti śrî Viraballâ
2. Kêtamallana Râmayanu
3. tuṛuhuyalali Suralôkava sandode
4. âtana tamma Malligavuḍa nilisi-
5. da mangala mahâ śrî

Note.

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauḍa, during the reign of the Hoysala king Viraballâḷa.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2'—6" × 2'—3".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-prithivîvallabham
2. mahârâjâdhirâjaṃ paramêśvara parama-
3. bhaṭṭâraka malladêvara
4. râjyam uttarôttaṛâbhivṛiddhi pravarddhamânam â-
5. chandrârkkatâraṃbaram saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-maṇḍalêśvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kuḷâmbara-dyumaṇi
8. samyakta-chûḍâmaṇi nâmâdi Hoysala
9. Viṣṇuvarddhanadêvaru râjyam-geyuttiralu Arasiya-
10. kereya Kêtamalla Malliseṭṭigaḷu
- 11-12.
13. mṛitênâpi surâṅganâ kṣhaṇa-vi
14. chintâ maraṇê raṇê

Note.

This record is imperfect and refers to the death of Kêtamalla and Malliseṭṭi during the reign of Châlukya king Tribhuvanamalla and of the Hoysala king Viṣṇuvarddhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a vîragal on the road to the water-pond in the town Arasîkere.

Size 1'—6"×1'—0".

Kannaḍa language and characters.

1. śrîmatu pasâyita Mallasetṭiyara tamina
2. Vîrasetṭi kaḷḷan-obbanam kondu
3. Suralôka-prâptanâda âtange . madavalige
4. Kêtabbe nilisida kallu mangala . .

Note.

This records the death of Vîrasetṭi, brother of Pasâyita Mallisetṭi while slaying a robber and the setting up of the vîragal by his wife Kêtabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Sambhulinga in the village Gijeyahalli in the Hôbali of Arasikere.

Size 5'—0"×2'—3".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-châmara-chârave trai-
2. lēkya-nagarârambha-mûla-stambhâya Śambhave ||
3. â Hoysala-vamśadoḷ udayisida Vinayâdi-
4. tyana putranapp Ereyanganripangav Echalaḍēvigam
5. mûvar ddēvarante Ballāḷa Viṣṇuv Udayâdityaremba
6. mûvarum puttīdar avarolage Viṣṇu-nṛipana vikramaventendode ||
7. svasti samadhigata-panchamahâśabda-mahâmaṇḍa-
8. lēśvaram Dvârâvatî-puravarâdhîśvaram Tuḷuva-bāḷa-jāḷadhibāḍavâ-
9. naḷam dāyâda-dāvānaḷam Pāṇḍyakula-kamaḷa-vana-vêḍaṇḍa gaṇḍabhê
ruṇ-
10. ḍa maṇḍalika-bēṇṭekâra paramaṇḍala-sûṇekâra sangrâma-Bhîma Kalikâla-
11. Kâma sakala-vandî-vṛinda-tarppana-samart-tha vitarana- vinôda Vâsantikâ-
dēvi-labdhâ-
12. vara-prasâda Yâdava-kulâmbara-dyumaṇi maṇḍalika-chûḍâmaṇi kadana-
prachaṇḍa ma-
13. laparol gaṇḍa nômâdi samasta-prasasti-sahitam śrîman mahâ-maṇḍalēśvaram
Taḷakâḍu-Kongu-Nangali Gan-
14. gavâḍi Noṇambavâḍi Banavase Hânungallu Uchchangigonḍa gaṇḍa bhuja
bāḷa Viragengan asa-
15. hâyaśûra Śanivârasiddhi giridurggamalla chaladanka-râma niśśanka-
pratâpa Hoysala-Vi-
16. ra-ballāḷadēvaru duṣṭa-nigraba śiṣṭapratipâḷanam-geydu rakshisuttire Dô-
rasanudrada
17. neleviḍinolu sukha-sankathâ-viṇôdadim râjyam-geyyuttum ire tat-pâda-
padmô-
18. pajivigalappa Gijeyahalliya Bammagâvuṇḍa Gauḍeya Milḷeya Mâlagaudana
Chaṭṭiya
19. kamnâra Mâdiôja Mârabôva ivarolagâda samasta-prajegaḷu Mēlâlîke Mai-
metṭi
20. Balleya Mainnetṭi Kêśava Maimetṭi Hariyana int inibarum Jêḍara Dâsi-
mayyana ma-
21. ga Kâṭigaudanu Gijeyahalliya Murihinḍiya holavêriya sîmeyalli kaṭṭisida

22. kerege biṭṭa gadde umbali kham 3 mûgaṇḍugadoḷage Kôṭehâḷa Gojjêśvara dêvarige Kâṭi-
23. gauda biṭṭa gadde koḷaga 10 matte Giṇḡahalliya Mêlêśvara—dêvargge Kâṭi-gauda biṭṭa gadde
24. koḷaga 5 || Murihiṇḍiya Konguliya Mâchagauda Hariyamagauda Basavanâyaka hegga-
25. de Nâke-aṇṇana maga Kallagauda Mâdigaudana maga Êchagauda Mêlâlîke Sâviyaṇṇa samasta-prajegaḷu sa-
26. hitavâgi Giṇḡyahalliya Murihiṇḍiya holavêriya simeyalu Jêḍara Dâsimayyana maga
27. Kâṭigauda kaṭṭisida kerege intinibarum śakavarśa || 23 neya Raudri-samvatsarada Chaitra śuddha trayôdaśi
28. Vaḍḍavâra Uttarâyana sankramaṇa vyatîpâtadandu biṭṭa umbali gadde koḷaga 50 koḷaga aivattarola-
28. ge Arasiyakereya Gojjêśvara-dêvarige Kâṭigauda biṭṭa gadde koḷaga 10 Murihiṇḍiya
30. Mallikârjunadêvarige Kâṭigauda biṭṭa gadde koḷaga 5 || int î-dharmmamam pratipâḷisidavaru Gan-
31. ge Vâraṇâsi Kurukshêtrada taḍiyalu sahaśra-kavileyam kôḍumam koḷa-gumam ponnalu kaṭṭisi
32. sahasra-Brâhmaṇarige dânamâdida phalavakku int î dharmmamam keḍi-sidavaru Gange Vâraṇâsi Kurukshetra-da
33. taḍiyalu sahaśra-kavileyam sahaśra-Brâhmaṇarumam konda dôshakke ilivaru

Note.

The purport of this inscription has been given already in Para 95. Page 40 of the Mysore Archaeological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysaḷas up to Viṣṇu-wardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagavunḍa, Gaudeya Mîḷeya, Cheṭṭaya, (son) of Mâlagauda, Kammâra (smith) Mâdivôja, Mârabôva of Giṇḡyahalli along with Mêlâlîke Maimetṭi Balleya, Maimetṭi Kêśava and Maimetṭi Hariyana, servants of the Hoysaḷa king Viraballâḷa II. as an umbali to Kâṭigauda, son of Jêḍara Dâsimayya, for having built a tank near Murihiṇḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koḷagas by all the inhabitants (*praje*) of Murihiṇḍi including Mâchagauda, Hariyamagauda, Basavanâyaka, Kallagauda, son of Heggade Nâkiyaṇṇa, Yêchagauda, son of Mâdigauda, Mêlâlîke Sâviyaṇṇa. The inscription further states that out of these lands Kâṭigauda made a gift of a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara of the village Kôṭeyahâḷu and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mêlêśvara of Giṇḡyahalli and a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mallikârjuna in the villlage Murihiṇḍi. The grant is dated Thursday (vaḍḍavâra) 13th lunar day with vyatîpâta of the bright half of Chaitra in the Uttarâyana period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

16.

Below the above inscription.

Kannaḍa language and characters.

1. Śrīmukha tsarada
2. dharmmada voppige—śāsana krama-ventendade
3. Kommayyana maga Meyimeṭṭi Ballayyana aḷiya Male-
4. ya yint ivaru māḍida dharmma pratipālisuvaru
5. Kāṭigavudana maga Dāseya Bēvajjiya Bayiraya Ba-
6. mmaya Mēlayyaṃgaḷige yint ī dharmmama naḍasuva-
7. ru hinde parōkshadoḷu Ballayya Chikkaṇṇa Hariyaṇa Bo-
8. ppeyanum kundade naḍasuvaru
9.

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Mai-meṭṭi Ballaya, son of Kommayya for the maintenance of the charity and also refers to the participation in the charity of Dāseya, son of Kāṭigauḍa (mentioned in the above inscription), Bayiraya, of Bēvajji, Bammaya and Mēlaya. Ballaya, Chikkaṇṇa, Hariyaṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

17.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gijeyahalli).

Size 5'—0" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra- chāmara-chârave trailôkya-nagarâ-rambha-
2. mûlastambhâya Śambhavê ||
3. ma-vistâra-sthânam eseṣa Hoysaḷa-vamśam || â Hoysaḷa-vamśadoḷ udi-yisi-
4. da Vinayaditya-putranapp Eṇṇanganṇipangav Êchaladêvigam puṭṭi-
5. darb Ballâḷa-Vishṇuvudayâdityaru avarolage Vishṇu-nṛipana vikrama-
6. ventene || munisind aruṇate kaḍegang inisodave virôdhi-nṛi-
7. pa-saptâṅgaṃ Vishṇu-nṛipâḷaṃ appuvu nôḍ anupamam avan-aḷavi yitarar a-
8. ḷaviye jagadoḷu | Budhalôkâścharya-nemba Târکشya-rathanemb Abjâya-
9. tâksham dal emba dharâ-dhâraṇanemba bhôgâyutanemb udyadbalâ-nvayanemba
10. dharitrivaranemba lôkanutanemb ī-permmeyim nôḍe Vishṇuvo-
11. Isogayipam Lakshmîmanôvallaḷam â Vishṇubhûpanoḷ mādêvitvam bettu petta-
12. || uttama-Lakmâdêvi Narasimhadêvôrvivaranan anûnapuṇyavati vasu-mati-
13. yoḷ kadanadoḷ ânt arâtigala dantiya dantaman otti kilṭu tad-biduvane
14. poyye pôḷdu poṇaṇme saraktaka-mauktikaṃgaḷ â padadoḷavaṃ samarâ-nganege

15. hâraman oppire mâlpan endoḍ âr kkadanadoḍ ânt idirch-huv adaṭar j ja-
gadoḍ Narasimha-
16. bhûpanam | â Nârasimha-nṛipangam mânini mādêvi sâdhvi
su-Lakshmî-
17. niḷayanâgi Ballâlanṛipâlam puṭṭidam dharâdhara-dhairyyam | munisim
Ballâla-
18. bhûpam kiḷe poḷev asiya . . . nikâyam sthânadindam
19. jaḍiye naḍuguvar bbhitiyim khaḍga-vidyâ-pari-
nateyan adêm
20. Kâlanol kaltudalte | âtana satiya permmezentene kamanîya-cha-
21. kôrekshaṇe kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vanśa Ballâlamahîśam kûṛpanembudu takkude dal Śivâya
23. namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) maṇḍalê-
24. śvaram Dvârâvatî-puravarâdhîśvaram Tuḷuva-baḷa-jaḷadhi-baḷabânaḷam
25. dâyâda-dâvânaḷam | Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍabhêruṇḍa
maṇ-
26. dalika-bêṇṭekâra para-maṇḍala-sûrekâra sangrâma-Bhîma kali-
27. kâla-Kâma sakala-vandijana-santarpaṇa-samarthta vitarâṇa-vinô
28. da Vâsantikâdêvî-labdha-varaprasâda Yâdava-kuḷâṃbara-dyumaṇi
29. samyakta-chûḍâmaṇi kadana-prachaṇḍa malaparolgaṇḍa nâmâdi sama
30. sta-prasastisahitam śrîmat Tribhuvanamalla Taḷakâḍu Kongu Nangali
31. Gangavâḍi Noṇambavâḍi Banavase Hânungalu-gonḍa bhujabaḷavîra-
32. Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma
nissankapra-
33. tâpa Hoysala-Vîra-Ballâladêvaru sakala-dharitriyam dushṭa-nigraha śisṭa-
pra-
34. tipâlanadim rakshisuttum Dôrasamudrada neleviḍinalu sukha-sankathâ-
vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigalappa Meyimaṭṭi Malla-dê-
vagam
36. âtana sati Dâhâdêvigam puṭṭida śrîmatu Śrîrangadaṇḍanâtha âtana tamma
37. Mayimeṭṭi Kalpu-balla-chamûpana mahimônṇati yentendode Râjana-giri
38. . . . râjakaivâra yeredu kaṭṭisi kereya rachisidam vibhu kalpa-
39. mahîjam Mâyimeṭṭi Kalpu-ballu-chamûpaṇ | ant ivaribbarim kiṛiyam śrî
40. Malapana mahimônṇati yentendode || Giṇeyahalliya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavṛinda-nivâsa
42. daśa . . . su . . . nijam dhyâ . . . pâtu śaye sa nityam | Śrî-rangadaṇḍâ-
dhipa-
43. rim Muddêśvara Mêḷesvara-pada-dvandva-vandana-pritimân ayam | Ranga
putrî chi
44. ranjibhyam ? mêḍinî chandratâarakam | Sambhumêḷesvara-dêvara śrîpâda-
padmâ-
45. râdhakarumappa Lingaṇa tâvu kaṭṭisida kereya keḷage goḍa-
46. gi sa 12 salage hanneradaṛolage sa | Mêḷesvara dêvarige ko 10 ||
47. Bramhachâri Châmaṇabhaṭṭarige sa | ko 5 Kesirâjage ko 5 || Kêśava
48. Bhaṭṭana Mâcheya ko 5 â Nîrayyage ko 5 Baladêvage ko 5 Kongalînâḍaiyage
ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseṭṭi Bommage êriya mê-
laṇa
50. . . . sasiyanikki sâkuvantâgi yikkida gadde ko Kalukuṭigana Mâjôjage
keyi ko 10
51. Sambhu Mêḷesvara dêvara hûdôṭa kamba 25 â hûdôṭava sâkuvantâgi Mâ-
lagâra

52. Bûvange yikkida gade ko 6 kamba 4 kalukutiga Mâdôjange keyi ko 5 Hiri-
53. yakeṛeya keḷage Sambhu Mêlêśvara dêvarige hola sthala kaṃ 30 gadde
sta (?) holavêriya ke-
54. yi ko 6 Taṛiyadahâla keyi ko 14 Kambahâla keyi ko 6 Hattiya-hâla keyi
55. ko 4 | Sambhu Mêlêśvara dêvara śrî kâryyake Harijîya Mêlajîya..yipattina
bhôga
56. nivêdya kundidaḍe huḷu-kuppeyali bîlvavaru | yint îdharmava pratipâlisi-
dava-
57. ru sahasra-kavileyam suvarṇada kôḍuṃ beḷliya koḷugu sahita saha-
58. sra—Brâhmaṇargge Gange Vâraṇâsiyalu dâna-mâḍida phalaṃ bahubhir
vasudhâ
59. dattâ râjabhis Sagarâdibhih | yasya yasya yadâ bhûmis tasya tasya mahâ-
phalaṃ sva-da-
60. ttâṃ para-dattâṃ vâ yô harêta vasundharâṃ shashṭhi-varsha-sahasrâṇi
vishṭâ-
61. yâṃ jâyate krimih | yint-î dharmamam keḍe kiḍisidavaru Gange Vâraṇâsi-
62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
63. mhaṇara konda pâtakake hôharu | Bidôjana maga Rûvâri Kêtôja
64. . . . śrî Râma gurubhyô namah Seṭṭiya

Note.

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvana-malla Hoysala Vira Ballâḷadêva (Ballâḷa II) an officer under him named Śrîrangadaṇḍâ-dhipa, son of Maimetṭi Malladêva and his wife Dâhâdêvi and his brother Maimetṭi Kalpu Ballachamûpa built a tank at Gîjeyahalli and that Mallapa their younger brother caused a temple called Śambhumêlêśvara to be erected in the same village. Lingana, worshipper of the god Śambhumêlêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of koḍagi of 12 saliges under the tank of his own construction for the service of the same God Śambhumêlêśvara. and of also another plot of land of 10½ koḷagas to Brahmachâri Châmaṇabhaṭṭa and of a plot of land of 1 koḷaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a viragal in front of the same temple in the same village Gîjeyahalli.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. śrîmatu Bammeyakeṛeya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagauḍa Jâvagalla kâḷagadali
4. Gîdahalli haradara śrî-Mâlêśvarada . . . sattali bîragalu
5. . . . Bankâpurada gurugaḷu Kailâsake harasidaru

Note.

This is a memorial stone recording the death of Sûlada Baichagauḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagall. The guru of Bankâpura prayed for the peace of the departed hero.

19.

On a stone lying in front of the same villlage Gîjeyahalli.

Size 4'—0"×1'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmarā-chârave
2.
3. kṣhaṇada . . . Hoysaḷānvayāmbhōdhi yesevud ati-gambhira
4. â Hoysaḷānvayāmbhōdhi-varddhana-sudhākara
5. varagam Padmaladêvigam puṭṭida
6. . . . Hoysaḷa Vîra-Nârasingadêvanû
7. Narasimhan-arasi
8. Sômanâthâlayava . . Kêśavapura
9. kamaḷābhiraṃa
10. Kêśavapurav i
11. vimaḷa-guṇānvitang Ekkalasetṭig ilâ-
12. bhāga . . . nâthakula..Īśvara-padâ-
13. bjârâdhaka Trilôchanadêva-guru Hariha..śrayamâ-
14. gi.r intu anganeyar Tippave Mâ-
15. pputtirppar sînu Bammanenal Ekkalasetṭi pempu-
16. vaḍedam viśvambharâ-chakradoḷu l kuḍuvudu
17. ruchira-dharmma . . śanumappa Ekkalasetṭi
18. māg Ekkala-samudramam kaṭṭisidam l svasti samasta-
19. bhuvanâśrayam śrî prithvivallabham mahârâjâdhirâjam Yâ-
20. dava-kuḷāmbara-dyumaṇi sarvajna-chûdāmaṇi Magara-râ
21. jya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryya nāmâdi-sama-
22. sta-prasasti-sahitam śrîmatu Hoysaḷa Vîra Nârasimha dēvaru
23. Dôrasamudrada neleviḍinoḷu sukha-sankathâ-vinôdadim
24. râjyam geyyuttire śaka-varsha 1149 neya Sarvva-
25. jîṭ-samvatsarada Chayitra su 3 Sômaṇvâradandu svasti sama-
26. sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Eḷavarellam ? aśêsha
27. mahâjanangaḷu tammage kâlivaḷḷiyâda Gîja-
28. haḷḷiya vûra mundana Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhârâ-
pûrvakavâgi koṭṭa kere- go-
29. ḍagi-kramaventend are â-kereya modalêriya kâ . . . yinda gadde sa kam 40
Mâlagau-
30. ḍana kereya baḍaga kôḍiya Gauḍarabbhûmiyim paḍuva-
31. lu Bovakkareya beddale kamba 300 gaṇḍahen
32. beddale . . . n ârigâdoḍam salipudu
33. sva-dattâm para-dattâm vâ yô harêta vasundharâṃ shashṭhi-varsha
34. sahasrâṇi viśṭhâyâṃ jâyate krimih śrî
35. Ekkalasetṭiyara muttayyan Ekkalasetṭi Dâsoṇve Tippavve in-
36. tu gauḍugaḷu akkandiru kîriya-heṇḍatiya Boppa-he (gga)
37. ḍeya magaḷu Masaṇovve Kalliyanâyaka mayduna Nambi
38. Mânikaṣeṭṭi int ivaroḷagâda tanna vamsâvan uddharisidan Ekkalasetṭi
39. tamma śrîpâdada keḷagiralu mahâjanagaḷ Ekkalasetṭigaḷa maga.

Note.

This records that an officer (not named) of Nârasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetṭi, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Eḷavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a koḍagi to Ekkalaseṭṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalaseṭṭi and stops abruptly in the middle.

20.

On a stone standing by the side of Īśvara temple in the village Puralahalli in the Hobali of Bāṇāvāra.

Size 5' × 2'.

Kannada language and characters.

1. śrīmat Āṅgīrasa-samvatsara Phālguna su 10 yalu
2. Puralahalliya kāḷegade Muniyagaḍa-
3. gaḷu kādī sura-lōka-prāptan ādam śrī Rāma

Note.

This records the death of a warrior named Muniyagaḍa in the battle of Puralahalli on 10th lunar day of the bright half of Phālguna in the year Āṅgīrasa.

21.

On another stone at the same place.

Kannada language and characters.

1. Āṅgīrasa-samvatsara Phālguna sudha 10 ya
2. Ā Muniyagau [ḍana] maga Nāyanagaḍa āvige
3. kādī kondu svargastanādam

Note.

This records the death of a warrior named Nāyanagaḍa son of Muniyagaḍa in some battle for cows on the same date as the previous number.

KOLAR DISTRICT.

22.

MULABAGAL TALUK.

On a cross beam in the navaranga-maṇṭapa of the Venkaṭaramaṇasvâmi temple in the village Muḍiyanûr in the Hobali of Muḍiyanûr.

Tamil and Grantha characters—Tamil language.

1. svasti śrî Visaikali A-
2. yyan magan Eḍuttakai Amudiyâr A-
3. mudapperumâl tiru-maṇṭapattil
4. tûṇâlum podigai nâlum naḍuvil uttiram
5. iraṇḍum ivar dammam

Note.

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumâl by Eḍuttakai Amudiyâr, son of Visaikali Ayyan. The inscription is not dated.

23.

SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kumbaguṇṭe in the Hobali of Śrî-nivâsapur.

Size 4' × 3'.

Telugu Language and characters.

1. Sâdhâraṇa-samvatsara Mâgha śu 10 ||
2. lu râja nivâ-
3. ra râla Chôḷa
4. Chôḷâchâri
5. riki ichchina
6. ḍigi mâ-
7. nya-puchênu
8. chaḍu chêsinaṇṇaru
9. Vârâṇasilô â-
10. vu champina pâpâna pôdu-
11. ru.

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some koḍagi to Chôḷâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhâraṇa. The date is not verifiable.

24.

On a stone standing in the field of Ādeppa in the village Unakili in the same Hobali of Śrīnivāsapur.

Size 2'—3" × 2'—0".

Telugu characters and language.

1. Yīśvara saṃvatsara-
2. da Chayitra śuddha ' lōna Ranga-
3. yagāru Arasabōja-
4. Bāvuniki yichina nettaru-ko-
4. ḍaginū . . . chēnu kham 10 yin-
5. duku yavaru tapinānu āvu
6. champina pāpāna pōduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru koḍaji* (i.e., a gift for dying in battle field) to Arasabōjabāva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Īśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

25.

On a stone set up in the field of Sonṇappa in the village Kambālapalle in the same Hobali.

Size 3' × 2'.

Telugu language and characters.

1. Siddārti-nāma-saṃ-
2. vatsara Mārgaśīra
3. śu 15 lu Maddēri
4. Lagimēgauḍalu
5. Rachayyagāriki Kam-
6. bālapalle daggira
7. yichchina koḍagi mā
8. nya śāsanam maṅgaḷam

Note.

This records the grant of a plot of land near the village Kambālapalli to Rachayya by Maddēri Lagimēgauḍa on the 15th lunar day of the bright half of Mārgaśīra in the year Siddhārthi. The date is not verifiable.

26.

In the same village (Kambālapalle), on a stone standing in the field of Taḷavāra Muniga.

Size 4' × 2'.

Telugu language and characters.

1. Sarvadhāri-saṃvatsara Pā-
2. luguṇa ba 9 lō
3. Kambā-

4. lapalle
5.
6.
7.
8.
9. koḍagi Mu-
10. nimaku yichehina śâsanam †

Note.

This records the grant of some koḍigi land in Kambâlapalli to Munima on the 9th lunar day of the dark half of Phâlguna in the year Sarvadhâri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilatûr in the same Hobali of Srinivasapur.

Size 1'—8" × 2'—0".

Tamil and Grantha characters.

1. Kâmaśammara (?)—
2. du Nikaraliśôḷa—
3. maṇḍalattu p Pudan—
4. âṭṭu Neraṭṭûr êri—
5. yil tûmbu vai—
6. ttu

Note.

This records the construction of a sluice to the tank at the village Neraṭṭûr (Nilatûr) in Pudanaṭṭu of Nikariliśôḷamaṇḍalam by Kâmaśarma.

28.

On a rock in a mango grove belonging to Patel Râmappa in the village Gaunapalli in the Hobali of Aḍḍagal.

Telugu language and characters.

1. reṇḍava-yânikamunamu (?)
2. gânu [i] Vîrabhadra dêvaruku [i]
3. chi [na] koḍagi âyamunu
4. bhakutulu naḍi
5. di vâru
6.pâpâna pô-
7. duru

Note.

This records the gift of a plot of land for an additional procession service (?) of god Vîrabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagânapalli in the same Hobali.

Telugu language and characters.

1. Vikâri-samvatsara Kârtika su 10
2. Budhavâra Dâsanagâri
3. Vâjaku maḍi chênu

4.
5.
6.

Note.

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' × 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênu-
6. ku yevaru tapinâ

Note.

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagârû, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4' × 4'.

Old Kannaḍa language and characters.

1. svasti śrî Raṭṭavâḍi eḷuvarei lakkeyam koṇḍu Kollâpuradalu
2. jayastambhavaṃ naṭṭu pe (ra) rddoreya taḍiya Koppadalu Âhoma-
3. llanana benkoṇḍ avan âne kudure peṇḍir baṇḍâramam koṇḍa Ko-
4. pparakêsaripanmarâna oḍeyâr śrî Râjêndra-dêvarge yaṇḍu (38)
5. âvadu Saka—varsha 978 aneya Vijaya saṃva-
6. tsaram pravarttise śrîmat Sênâpati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇam Chôlanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâḍi Eḷu-sâsiramam Pulinâ-
9. ḍu eḷuvattum Muṛikinâḍu munnûṛum âḷuttam Ba-
10. llûra bîḍinal sukha-sanghata vinôdadal âḷuttire
11. Chôlana besadal Polekêsiya mêle pôgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyum Nelavankeyano-
13. ḍeya Mayindamarasara maga Sovarasarappa mone-mu-
14. ṭṭe- gaṇḍam maruvakkarâma kâydara-Bhîmam duradêḍe—Râ-
15. mam muḷivara-Bhîmam Râjêndra-Chôlapallavâḍittam Nelavam-
16. keya kereyam kaṭṭi arasara munde kâdi ṛidu
17. bîrasargam baḍedar Bannâchari mâḍida kalnâḍu

Translation.

Be it well. While having conquered Raṭṭavâḍi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Āhavamalla (Chālukya king) on the banks of Perddore (*i.e.*, Kṛishṇā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettugaṇḍan, Gaṇḍanārāyaṇa, Chōḷa-singam, Rājarājabrahmādirājar by name Manjappayya was ruling over Māhārājavāḍi 7,000 province, Pulināḍu seventy, and Murikināḍ Three Hundred, in the capital Ballūr.

Having under the orders of the Chōḷa king, attacked Polakēsi and fought in the battle of Pulimaṭṭi in the presence of the king. Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemuṭṭegaṇḍam, Maruvakkarāma, Kāyḍara Bhīma, Dhuradeḍe Rāman, Muḷivara Bhīma, and Rājendrachōḷa Pallavāditya, having also built the tank of Nelavanke died in the battle. Bannāchāri engraved this stone.

Note.

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōḷas and Chālukyas (Polakēsi).

32.

On a 2nd stone in the same field of the same village Chākanapalli.

Size 4' × 3½'.

Old Kannaḍa characters and language.

1. svasti Pulimaṭṭiya kâḷegadalu Nelavankeyanoḍeya
2. Chōvarasara munde Chōva Vankaragana magam
3. Chōḷagaṇḍar âḷdana munde paḍidu bira-
4. saggam baḍedam ivange Koranelliya keṛe-
5. ya keḷage mûvattu Koḷaga gardde koḍage-
6. yum Nelavankeya posa-keṛeya
7. keḷage mûvattu koḷaga gardde
8. koḍage koṭṭar

Note.

Be it well. In the battle of Pulimaṭṭi, in the presence of Chōvarasa, chief of Nelavanke, Chōḷagaṇḍa, son of Chōva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 koḷagas under the tank of the village Koranelli and a similar plot of land of 30 koḷagas under the tank of (the village) Nelavanke have been granted as koḍagi.

33.

On a stone to the west of Jôḍi Sâkamma Kottapalli village in the same Hobali.

Old Kannaḍa language and characters.

1. svasti śrī Vaydumbha-mahārājar pritu-
2. vî-râjyam geye Chôrayya Nelavanki â-
3. bhyantara-siddhi âḷuttire Chôra-
4. yyanavesadi bhanguva
5. kallu
6. î kallama-
7. ṛe-vo-
8. kkara kola-
9. lâgadu

Translation.

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

Note.

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

34.

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nelavanki.

Telugu language and characters.

1. ' Vishu samvatsara Âśvi-
2. ja ba 5 lu Kaśatipalliyûra
3. kotta—cheruvuku yichchina
4. mânya

Note.

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âśviyuja in the year Vishu. The date is not verifiable.

MYSORE DISTRICT.

35.

CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannaḍa language and characters.

1. svasti śrî Râja-
2. bhaṭâraru . . . nōntu
3. sanyasanam-geydu muḍi-
4. pidar kalla nilisidam Jñâ-
5. na . . . paṇḍitam

Note.

This records the embracing of sanyâsâsrama and the death of Râjabhaṭâraru, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna. . paṇḍita.

36.

On a stone on the site of the deserted village Gangavâḍi, a mile off from the village Honganûr, in the Hobali of Santêmârahalîi.

Size. 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti śrî Vîradêvarâya-
2. voḍeyaru râjyam gaivali
3. Virôdhi-samvatsarada Kârti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanâthadêvara śrîkârya-
7. kke biṭṭa magga-terige sâmya
8. bêḍige saha mânyavâgi bi-
9. ṭṭu koṭṭaru yî dharmavan a-
10. ḷidava

Note.

This records the right to collect the tax on looms, together with *bêḍige* (benevolences?) and use the amount for the service of god Nanjanâtha granted by Nanja-rasavaḍeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vîra Dêvarâya Voḍeyar. The date is not verifiable.

37.

On a stone in a field of the village Kudêru in the same Hobali (Santemârahalli)

Size 4'—6" × 2'—9".

Kannada language and characters.

1. svasti śrī Śaka varsha 142 [?]
2. Ravudri-samvatsarada Pushya ba 10
3. Mam śrīmam mahāmaṇḍalêśvaram
4. śrīVīra Channa Nanjarāya-vo-
5. ḍeyarige saluva mahāpradhāni
6. Siddhayyarāvutara nirūpadim
7. Sômarasa-mantriśvara Kudi-
8. hêra prabhugaḷu ashtâdaśa-pa-
9. jegaḷ-anumatadim Ba-
10. yiraṇapurapatige
11. Râuttapuranendu kaṭṭisi
12. â puradoḷagâda magga ma-
13. nevaṇa anubhavisu
14. ra guttige bhûmi 3300 kke
15. siddhâya ga 20 ḡ vanu
16. teruve biṭṭu-kotta . . .

Note.

This records the construction of a new village called Râvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of $20\frac{1}{2}$ gadyâṇas on the total tax payable (*siddhâya*) on the land 3300 belonging to the village to Bayirāṇa, the headman of Pura, with the consent of the prabhus of Kudihêru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nirūpa* (order) of Siddhayyarāvuta, mahāpradhâna to Vīra Channa Nanjarāya Voḍeyar, mahāmaṇḍalêśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri. Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

38.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli.

1. Sâdhâraṇa-samvatsara-
2. da Kârtika śudha 5 lu
3. Haradanahalliya
4. sênabôva Linga-
5. ppayyanavara makka-
6. lu Râmappanavaru
7. kaṭṭista tûmbu śrī

Note.

This records the construction of a sluice to the tank by Râmappa, son of Lingappayya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kârtika in the year Sâdhâraṇa (date not verifiable).

39.

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'—3" × 3'—9".

Kannaḍa language and characters.

1. śubham astu svasti śrī vijayābhyudaya
2. Śālivāhana-śaka varsha 1440 neya
3. Bahudhānya-saṁvatsarada Pushya śu 10 lu
4. śrīman mahāmaṇḍalēśvara yara-
5. manāyakara nāyaku
6. nāḍan āḷuvalli
7.
8. Harihara ge koṭṭudu . . .
9.
10. sunka . . . sarvādāya
11. . . . ḍamanāyakanu tanna
12. . . . manah-pūrva . . .
13. gōva Brāhmaṇara konda pāpake hōha
14. śasana maṅgaḷa mahā śrī śrī śrī

Note.

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while nāyaka (name effaced) was ruling over nāḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

40.

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali.

Kannaḍa language and characters.

1. Rudhirōdgāri-saṁvatsara-
2. da Chayitra sudha 1 lū
3. Rāmanāyakara ma-
4. ga Yaṛapanāyaka ka-
5. ṭista maṇṭapa nama-
6. śśivāya śrī śrī

Note.

This records the construction of a maṇṭapa by Yaṛapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirōdgāri. The date is not verifiable.

41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'—6" × 2'—9".

Kannaḍa Language and characters.

1. Jaya-saṁvatsarada Śrāvaṇa ba 11 ralu Toṇ-
2. ḍanūradēvara Mādigavuḍana maga Dēvaṇṇa

3. Mâdarasa makkaḷu Siddha-gavuḍa
4. nilisida kallu

Note.

This seems to be a memorial stone set up by Siddhagaḍa recording the death of his father Dêvaṇṇa Mâdarasa, son of Dêvara Mâdigauḍa of Tonḍanûr on the 11th lunar day of the dark half of Śrâvaṇa in the year Jaya (date not verifiable.)

42.

On a second stone in the same place.

Size 4'—6" × 3'—6".

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya Śâlivâhana śaka varusha 1462
2. . . . vartamânavâda Vikhâri-saṃvatsarada Phâlguṇa śu 5 lu śrî ma-
3. . . . Narasayyanavara nirûpadim Varada . . . arasaru ka
4. . . . guttigeya . . . yakalla-paḍeyagi koṭṭa
5. . . . nûragrâmava (Here three lines are effaced)
6. . . . tuḍike
7. . . . mane kaḷa tôṭa . . . biṭṭaru
8. . . . bhôga tâjasvâmyavanu âgumâḍi
9.
10. aksharadaḷu hanneradu varaha mâgi
11. . . kerege . . . anyâya adaku ilia â- chandrârka-
12. . . . sthâna-mânya alupida
13. konda pâpake hôharu

Note.

The most important portion of this inscription is lost. From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada . . . arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phâlguṇa in the year Vikâri, Śaka 1462 (A.D. 1540) The date is not verifiable.

43.

On a stone in the village Punajur, lying near the 19th mile-stone in the Road from Haradanahalli in the same Hobali to Satyamangala.

Old Kannaḍa language and characters.

1. svasti Śakha-varsha vombhainûya nâlkaneya Chitra
2. Śrâvaṇa-mâsada śuddha dasami Sôma-vâradandu Maḥîra sâyira o-
3. lpârbbarum Mallayyanun mâḍisida dēgulakke koṭṭa manṇ Oragâlal-padirikka-
4. ṇḍugaṃ yidan âvan aḷidan aḷivavam kereyuv âraveum Vâ-
5. raṇâsiyum kavileyuvan aḷida bramhatikâṇam svatdattâm para-
6. dattâm vâ yo harêta vasundharâṃ shashṭi varsha-sahasrâṇi
7. viṣṭâyâṃ jâyate krimih

Note.

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kaṇḍugas in the village Oragâl by the thousand Brahmans of the

village Maḷûr and Mallayya on Monday 10th lunar day of the bright half of Śrâvaṇa in the year Chitrabhānu, Śaka year 904 (A.D. 982). The 10th lunar day of the bright half of Śrâvaṇa in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

44.

MYSORE TALUK.

On a stone standing in front of the village Kurubârahaḷli in the Hobali of Mysore.

Size 5' × 3'.

Kannaḍa language and characters.

1. sarôja-sannibha-mukhaś Śêsham hasan sarvatah
2. dâna-mahôgra-khaḍga-vihita- trai-chakra-rakshâ-kramah bibhrâjat-sabalô-
3. ru-dôrbala-mahâ-sâmrâjya-sarvônnata-śrîmâ-
4. n Îśvara-sambhavô guṇa-vaṭam sîmâ Nrusimhō nrupah | Kaṭṭharî Śâ-
5. ḷuvânkasya dharêdyasya dharâpatêh | nitya-dâna-ratâṃ yâti mahârâ-
6. ja . . . sampadâ | dikkâminî-kuchataṭi-ghanasâra-kîrtih Bukkâmbikâ-ja-
7. ṭhara-dugdha-payôdhi-chandrah | lîlâ-vaśîkṛita-virôdhi-nrupâla-Lakshmih
Chô-
8. ḷâvanîpa-vijayâya purastât chulîkîkṛitya Chôlêndram
9. snêha- sammukham ravîpatat viśvam sa viśva-chakrê-
ṇa kura-
10. van nrîṇâm mudâ navaṇ śâstra-saṃśôdha-samprâpta-Tulâ-purushakâra-
ṇât Śâkê-ratanakvabdhî-
11. chandra-samê Pingala-vatsarê | chârû Śrâvaṇa-pûrṇêndau vasvarkshe
Stiravâsarê Âpastambhâya
12. mârya- sūnavê | Ambikâ-râdhanapara Kâmiyâcharya-śarmanê
ayi
13. . . grâmaṃ Maisûru- sthala- maṇḍanaṃ Mâdaṇâyakana-haḷḷiti Kâvê-
rî-Kapilântarê sîmâ
14. phalaśâli . . . śîlâ taṭâka paśchimadiśi Râkuntaḍaseṭi-samudrabhûh Ka-
badara Purî-nîra taṭâ-
15. ka lêkhâ lô-kadaya vâri yastidayâ bhûr Sâmbaya dharma pâṭaka
hârîcha
16. Hanjara grâma-bhûh śatruṇâpi kṛitô dharmah pâlanîyah prayatna-
tah śatrurêva
17. narah śatruh dharmas śatrur na kasyachit sva-dattâṃ para-dattâṃ vâ yô
harêta vasundharâṃ shashṭhi-va-
18. rsha-sahasrâṇi vishṭhâyâṃ jâyate krimih | sva-dattâd dviguṇam puṇyam
paradattânupâ-
19. lanam para-dattâpahârêṇa sva-dattam nishphalam bhavêt | dâna-pâlana-
yor madhye dânach chhrêyônu-pâ-
20. lanam dânat Svargam avâpnôti pâlanâd achyutam padam Daṇâyakara
voppa

Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Śêsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world : who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Îśvara and the goal of the virtuous. Kaṭṭhârî (Sâḷuva), king of the earth who excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky

ocean that is the womb of Queen Bukkâmbikâ ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôla king. Having swallowed the Chôla king he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the śâstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrâvana with the constellation Dhanishṭhâ on Saturday, he granted to Kâmiyâchârya of Âpas-tamba-sûtra. son of ever worshipping Goddess Ambikâ, the village known as Mâdanâyakanahalli, an ornament of Mysore, situated between Kâvêri and Kapilâ with the boundary (letters are illegible) . . . known also as Han-jera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

Note.

The inscription belongs to the reign of Śâluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

NANJANGUD TALUK.

A copy of Chilukavâḍi copper plate grant of Kṛishṇarâja Voḍeyar II, dated Śaka 1683 in the possession of the *Gurikâr* of the village Gaṭṭavâḍi in the Hobali of Heḍatale.

Kannaḍa language and characters.

1. śubham astu Harêr lilâ-Varâhasya damshṭrâ-daṇḍas sa pâtu
2. va [h] Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyam dadhau namas tun-
3. ga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-rambha-
4. mûla-stambhâya Śambhave || svasti śrî vijayâbhyudaya Śâ-
5. livâhana śaka vatshamgaḷu 1683 sanda vartamânavâda
6. Vishu-samvatsarada Kârtika ba 10 lû śrîmad râjâdhirâja râ-
7. japaramêśvara prauḍha-pratâpâ-pratima-vîranarapati Mahî-
8. sûra Śrî-Kṛishṇarâjavôḍeyaraiya-navaru Venka-
9. ṭarâmayyage baresi koṭṭa kraya bhûdâna tâmbra-
10. śâsanada kramaventendare Mahîśûranagarada
11. Hôbaḷi-sîme-vichârada-châvaḍi valitada Satyâ-
12. gâla-sthaḷada Chilukavâḍigrâma 1 kke vichârada-châ-
13. vaḍi śyânabhâga sthaḷada śyânabhâga saha baredukoṇ-
14. ḍubanda lekha prakâra Bahudhânya-samvatsarakke huṭṭiddu
15. sakala-suvarnâdâya davasâdâya saha kaṇ-
16. ṭhi gu 17 vingaḍa maṇihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommuga 1-1 ubha-
18. yam Mûgûri ubhayam grâma 1 kke
19. huṭṭuvali kangu 176-7 nûreppatâru

20. varahâvu Kollâgâlada seṭṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyoḷa-guḷḷa nidhyâ-
23. dyasṭa-bhōga-têja-svâmyamgaḷu ninage saluvudu
24. yillinda munde nînu mâḍuva âdhi-kraḷa-dâna-pari-
25. vartanagaḷemba vyavahâra chatuṣṭayamgaḷigû salu-
26. vudâddarinda putra-pautra-pârampariyavâgi nirupâ-
27. dhika sarvamânyavâgi śâśvatavâgi anubhvisikoṇ-
28. ḍu baruvudu êkaiva bhaginî lôke sarvêshâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâm shashṭhi-varsha-sahasrâṇi vishṭhâyâm
32. jâyate krimih Śrî Krishṇarâja

Note.

This records the purchase grant of the village Chilukavâḍi, free of all taxes, on the receipt of 176 Kaṇṭhîrâyi varahas as the price of the village, into the treasury through the seṭṭis of the village Kollâgâla by the illustrious Krishṇarâjavoḍeyar (II), king of Mysore (with usual titles) to Venkaṭrâmaiya on the 10th lunar day of the dark half of Kârtika of the year Vishu. Śaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirûpa* of Kaṇṭhîrava Narasarâja Voḍeyar II, king of Mysore in the possession of Râmarâya of the village Kaḷale in the Hobali of Nanjangûd.

Kannada language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrîmatu Mahîśû-
2. ra-nagarada-hôbaḷi-sîme vichârada Chaluvaiyage baresi
3. kaḷuhisida nirûpa adâgi Kaḷale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbaḷi gaḍigaḷinda chappa-
5. ra mēḷukaṭṭu aḍigabba kumbâra svarûpu yale kâ-
6. yi mēlôgara hûvu gandha modalâda haṇa muṭṭa-
7. da sôpaskaravannu tarisikoṭṭu rathôtsavavannu
8. sambhravavâgi âga mâḍisuvadu
9. Kaṇṭhîravanarasarâjavoḍeyaru-

Note.

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kaṇṭhîrava Narasarâja Voḍeyar to Chaluvaiya, superintendent of Mahîśûra Nagarada Hôbaḷi-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kaḷale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kaṇṭhîrava Narasarâja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nirûpa of the same king Kaṇṭhîrava Narasarâja Voḍeyar II in the possession of the same person.

Kannada language and characters.

1. Sarvajitu-samvatsarada Śrâvâṇa śu 6 lu śrîmatu
2. Mahîśûranagarada hôbaḷi sîme vichârada Chalu-

3. vaiyage baresi kaḷuhisida nirûpa adâgi Kaḷale Lakshmî-
4. kânta-svâmiyavara dēvasthânada paḍitara dipârâdhanage
5. ghaṭṭi nûru-varahada grâmaḥa koḍisi śilâ-pratishṭeyanu
6. mâḍisi koḍisuvârîtige appaṇe mâḍisi yidhêve â-
7. prakârakke Kaḷale Lakshmîkânta-svâmiyavara dēvasthâna-
8. kke ninna hôbaḷi simêli ghaṭṭi nûru varahada grâma-
9. vanu koḍisi śilâ-pratishṭeyanu mâḍi koḍisuvudu
10. Śrî Kaṇṭhîravanarasarâja Voḍeyaravaru

Note.

This nirûpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sîme records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmîkânta in Kaḷale and the setting up of an inscription-stone recording the gift. The date of the nirûpa is the 6th lunar day of the bright half of Śrâvaṇa in the year Sarvajitu. The date is not verifiable. The name Kaṇṭhîrava Narasarâja Voḍeyar is written at the bottom of the grant.

48.

A third nirûpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhâri-samvatsarada Kârtika śu 15 lu śrîmatu javaḷi-lâbhâ-
2. dâyaḍa-châvaḍi maṇehagâra Haridâsayyage nînu u-
3. ppanahallîya grâma l yî upagrâma Sôrekâyîpura-
4. da grâma l sahâ yidakke saluva gadde beddalu tôṭa
5. tuḍike sunka pommu muntâgi â sakala svâmyavu Kaḷa-
6. le Lakshmîkântasvâmiyavara dēvasthânada paḍitara dipâ-
7. râdhanage naḍedu baruva hâge dhâreyeredu śilâpartishṭhe-
8. yannu mâḍisi tâmbraśâsana-vannu baresi koṭṭu yidhêve-
9. yâgi yi-grâmagalînda saluva javaḷi lâbhâdâya
10. hogekânike haṇa muntâgi paṭṭe prakârakke salatakka pom-
11. mina haṇavannu kêḷade sarva-mâṇyavâgi naḍasikoṇḍu
12. baruva rîtige kaṭṭaleyanu mâḍisi yidhêve-yâda kâ-
13. raṇa â-prakârakke Kaḷale Lakshmîkântasvâmiyavara paḍi-
14. tara dipârâdhanage saluva Uppinahallî-grâma l yî
15. upagrâma Sôrekâyîpurada grâma vondu saha yî
16. grâmagalînda saluva javaḷi lâbhâdâya hogekânike
17. haṇa saha paṭṭe-prakârakke pommina haṇavannu kêḷade sa-
18. rvamâṇyavâgi naḍasi koṇḍu baruvudendu baresida
19. śâsana sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ
20. shashṭhi-varsha-sahasrâṇi viśhṭhâyâṃ jâyate krimih śrî
21. Kaṇṭhîravanarasarâja voḍeyaravaru

Note.

This nirûpa addressed to Haridâsaiya. *châvaḍi manegâr*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahallî and its hamlet Sôrekâyîpura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmîkânta in Kaḷale. It is stated in the nirûpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegâr* should wait for no second order in carrying out the instructions contained in the nirûpa

without hesitation. The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri. The date is not verifiable. The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm vâ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kaṇṭhîrava-narasarâja Voḍeyar is written.

49.

YELANDUR TALUK.

Kundalavâḍi copper-plate grant of Kṛishṇadêvarâya, king of Vijayanagar, dated Saka 1440 in the possession of Śrînivâsa Aiyangâr, Pleader, Yelandur town.

Sanskrit language and Nâgari characters.

1. śrî Gaṇâdhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê ।
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê । kaḷyânâyâstu tad-dhâma
3. pratyûha-timirâpahaṁ । yad gajôpy Agajôdbhûtaṁ Hariṇâpi cha pûjyatê । asti
4. kshîra-mayâd dêvair mathyamânân mahâmbudhêḥ । navanitam ivôdbhûta-
5. m apanîya-tamô mahah । tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
6. puṇyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ tasyâyur Nahushôsyâ ta-
7. sya parushô yuddhê Yayâtiḥ kshîtau khyâtas tasya tu Turvasur Vasu-nibhaḥ
8. śrî Dêvayânî-patêḥ । tad-vamśê Dêvakî-jânir didipe Timma-bhûpatih । yaśasvî
9. Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânva-yê । tasyâ-bhûd Bukkamâ-jânir Iśva-
10. ra-kshîti-pâlakah । atrâsaṁ a-guṇabhraṁsaṁ mauḷi-ratnaṁ mahîbhujâṁ । sarasâd udabhûta-
11. smân Narasâvanipâlakah । Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva । sôyam Narasa-
12. bhûpalaś Chêra-Chôlâdi-bhûbhrîtaḥ । jîtvâ dânambuṇâ dharma-samudraṁ tanôti Ti-
13. ppâji-Nâgalâ-dêvyôḥ Kausalyâ-śrî-Sumitrâ-yôḥ । dêvyôr iva Nṛsimhêndrât tasmât Panktirathâ-
14. d iva । vîrau vinayinau Râma-Lakshmanâv iva nandanau । jâtau Vîra-Nṛsimhêndra-Kṛishṇarâya-ma-
15. hîpatiḥ । vîraś śrî Nârasimhas sa Vijaya-nagarê ratna-simhâsanasthaḥ kîrtiyâ nityâ nirasyan-
16. Nṛiga-Nala-Nahushân apy avanyâm athânyân । â-Sêtôr â-sumêrôr avani-sura-nutaḥ svaira-
17. m âchôdayâdrêr âpâśchâtyâ-chalântâd akhila-hṛidayam âvarjya râjyam śaśâsa ।
18. prâjyam praśâsya nirvighnaṁ râjyam dyâm iva śâsitum । tasmin guṇêna vikhyâtê kshîtê-
19. r indrê divam gatê । tatôpy a-vârya-vîrya-śrî Kṛishṇa-Râya-mahîpatiḥ । bibharti maṇi-kêyûra-
20. nirvisêshaṁ mahî-bhujâṁ (mahîm bhuje) । Kâñchî-Śrîśaila-Sônâchala-Kanakasabhâ-Venkaṭâdri-pra-
21. mukhyêshv âvartya-vartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah । dêvasthânê-
22. shu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-dânânyêvôpadânair api samama-

23. khilair āgamōktāni tāni | rôsha-kṛita-prati-pārthiva-daṇḍaḥ śēsha-bhuja
kshiti-rakshaṇa-śaunḍaḥ |
24. bhāshege-tappuva-rāyara-gaṇḍas tōsha-kṛid arthishu yō raṇa-chaṇḍaḥ |
rājādhirājas tējasvī
25. yō rāja-paramēśvaraḥ | mūru-rāyara-gaṇḍākhyāḥ para-rāya-bhayankaraḥ |
Hindūrāya-sura-
26. trāṇa-dushta-śārdūla-mardanaḥ || vīra-pratāpa ityādi birudair uchitair
yutaḥ | stuty audārya-
27. s sudhībhis sa Vijayanagarē ratna-simhāsanasthaḥ kshmāpālān Kṛishṇa-
rāya-kshitipatir adharīkṛi-
28. tya nītyā Nṛigādīn | ā Pūrvādrēr athāsta-khitidhara-katakād ācha Hēma-
chalāntād ā Sē-
29. tōr arthi-sārtha- śriyam iha bahulikṛitya kīrtiyā samindhē | Śakābdē Śālī-
vāhasya sa-
30. hasrēṇa chatuś-śataih | chatvārimśat-samāyuktē . . . śuddhē
Īśvara- vatsarē ramyē
31. māsi Kārtika-nāmani | śukla-pakshē śubhē m utthāna-dvadaśi-
tithau | Tunga-bha-
32. drā-nadī-tirē Viṭhalēśvara-sannidhau | aśēsha-vēda-vēdānta-purāṇāgama-
vēdine | pada-
33. vākya-pramāṇēshu parām prauḍhim upēyushē | Kaundinya-gōtra-jātāya
ch Āpastambāya Yā-
34. jushe | śākhine sucharitrāya samasta-guṇa-śāline | śrīmad Vēnkaṭa-nāthasya
kainkaryāsakta-chēta-
35. sē | Venkaṭāchārya-putrāya Rāmānuja-mahātmanē | Hoysalākhyē mahā-
rājyē prasiddham
36. jagatī-talē | Mahadēvapurāt prāchīm diśam āsṛitya samsthitam Handiku-
37. ppābhidhānāyāḥ palyā dakshinataḥ sthitam | Kārē-pūrahvayād grāmāt
paśchimāyām diśi
38. sthitam | grāmād Dēvanahallī tyuttarasyām diśisthitam | nāmnā Kundala-
vādīti prathitam
39. grāmam uttamam Kṛishṇa-dēva-mahārāyō mānaniyō manasvinām | sa-
hiranyapayōdhārā-
40. pūrvakam dattavān mudā | Vīrapa-voḍeyara kalla-vattim Turuvana-
purada vōṇiyinda mūḍalu
41. Sōmanātha-dēvara hoḷadinda tenkalu Māchayana-purakke paḍuvalu Par-
vatayana tōṭadin baḍagalu
42. grāmavanu
43. dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt Svargam avāpnōti
44. pālanād achyutam padam | sva-dattād dvi-guṇam punyam para-dattānu-
pālanam | parada-
45. ttāpahārēṇa sva- dattam nishphalam bhavēt | śrī śrī śrī Virūpāksha

Note.

This contains the usual genealogy of the Tuluva kings of Vijayanagar down to Kṛishṇarāja and records the gift of the village Kundalavāḍi, situated in Hoysalā-rāja, to the east of Mahadēvapura, to the south of Handikuppa, to the west of Kārēpura and to the north of Dēvarahallī, by that king, seated on his jewelled throne at Vijayanagar to Rāmānuja, son of Venkaṭāchārya, of Kaundinya-gōtra, Āpa-stamba-sūtra, and Yajuś-śākhā on the 12th lunar day, utthānadvadaśī, of the bright half of Kārtika in the cyclic year Īśvara, Śaka 1440.

The Śaka year 1440 however is Bahudhānya and not Īśvara. The previous year, Śaka 1439 is Īśvara. The date is not verifiable. The usual imprecatory verses follow.

50.

On a fragmentary stone at the foot of a hill to the east of the village Gauḍahalli in the same Hobali of Yelandûr.

Size 1'—2" × 2'—2".

Kannaḍa language and characters.

1. śrī Bahudhânya-samvatsara Śrâ-
2. vaṇa śu 15 lu śrī Bayicha-
3. nâyakaru Śrī Vîrabhadra-
4. dêvarige biṭṭa bhûmi sûrya-
5. chandraru sâkshi śrī

Note.

This records the grant of a plot of land for the service of god Vîrabhadra by Bayichanâyaka on the 15th lunar day of the bright half of Śrâvaṇa in the year Bahudhânya.

51.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali.

Kannaḍa language and characters.

1. śrīmatu Râkshasa-samvatsara Phâ-
2. lguṇa śu 5 Śu lu Hiriyode-
3. yara śīśyaru Chikappadêvarige
4.
5. dharmârta kaṭṭisi koṭṭa maṇ-
6. ṭapa śrī śrī

Note.

This records the construction of a maṇṭapa for the use of Chikappadêvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phâlguna of the cyclic year Râkshasa (Date not verifiable).

52.

On a stone near a fence on the road from the village Kestûr, to Talakâḍ in the same Hobli.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svasti śrī Jaya-sam-
2. vatsara Kârtika su 5
3. lu Nâgagaunḍa-
4. na maga Dêpagaunḍa dê-
5. valôkake sanda

Note.

This is a memorial stone recording the death of Dêvagaunḍa, son of Nâgagaunḍa, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable).

53.

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannaḍa language and characters.

1. svasti śrī vijyābhyudaya Śālivāha
2. Vikrama-samvatsarada Pushya śu 5 Sômaṣârâḍalu śrīmatu
3. Sôvaṇṇaseṭṭiyaru tamma mâtâpitṛigaḷige
4. vâptiyâgabêkendu maṇṭapava kaṭṭisi śrī Hanumam
5. pratishṭheyanû māḍisi â-dēvara naivēdya pûje-pura
6. kke tamma kramavâgi bandiruva âlada marada
7. yalli ayidu koḷaga gaddeyanû
8. koṭṭaru

Note.

This records the construction of a maṇṭapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 koḷagas for the food-offerings of the said god by Sôvaṇṇaseṭṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śālivāhana era (the figure showing the number of years is effaced).

54.

On a stone lying near a ruined well to the north of Prabhudēvarabeṭṭa in the same village Hosûr.

Size 3'—3" × 1'—9".

Kannaḍa language and characters.

1. Naḷa-samvatsa Mâga su l
2. lû Mâdaṇṇanâyakarige
3. dharmavâgabêkendu Nanja-
4. pparasaru maṭṭhada Bhadrappadê-
5. varige sarvamânyavâgi biṭṭa
6. hola o l hattu koḷaga yi-
7. dake tapidavaru Gangeya
8. Bramhaṇara konda pâtakada-
9. li hôharu Śivapâdavê
10. śaraṇu śrī śrī

Note.

This records the grant of a dry field of the sowing capacity of 10 koḷagas to Bhadrappadēvaru, head of a matt, by Nanjapparasa, for the merit of Mâdaṇṇanâyaka on the 1st lunar day of the bright half of Mâgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

55.

On a stone forming part of the dam of the Big Tank of the village Mallaganahalli in the same Hobali of Yelandur.

Kannaḍa language and characters.

1. Āṅgīrasa-samvatsara Bhâdra-
2. pada śu l Budhavâradalu

3. Sômaśivâchâryara śiśya
4. Chennarâjadêvaru maṭṭhava
5. kaṭṭisi charantigaḷa dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva haḷḷada bhûmiyannû biṭṭu
9. koṭṭaru

Note.

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 koḷagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable).

56.

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara.

Kannaḍa language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇi-nakshatradalu śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-ragaṇḍa pûrva-dakhiṇa-paśchima-samuḍrâdhipati śrî Vîra Bukkarâya-mahârâyarū prithvîrâjyam gaivuttirala śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janangaḷu â ûra Mâyiseṭṭi Kêtamallaseṭṭiyoḷagulla nâḍa samastaru halavu samasta gauḍu-prajegaḷu tammolage voḍambaṭṭu â Maddûra śrî Dêsinâthdêvarige pûrvadalu biṭṭa dharma purâṇa abhyâgatara nityâhâra Vêda-pârâṇa

2. Tiruppâyî śrîkâryakke ûra mûḍana Mâyanna bhûmiyoḷage irkkanduga gadde hola tôṭa saha â sarva-prajegaḷa anumataḍinda â Mâyiseṭṭi-voḷagullavarū dhârâ-pûrvakavâgi koṭṭaru mattam â ûra hasarada sumkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêsinâtha-dêvarige sarva prajegaḷu voḍambaṭṭu biṭṭa dharma sva-dattam vâ yô harêta vasundharâm | shashṭhi-varsha-sahasrâṇi viśṭhâyâm jâvate krimih

Note.

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyanna to the east of the village (Maddûr) made unanimously by the mahâjanas and nâḍ people of the village including Mâyiseṭṭi and Kêtamallaseṭṭi together with all the gauḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6".

Kannaḍa language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lû Tirumalarâyarige dharma-

3. vâgalendu śrîmad Upêndrapurada
4. samasta nâḍa-gauḍugaḷu Sômêśvara-
5. dêvarige naivêdyakkendu dânavâgi biṭṭu-
6. koṭṭa bhûmi kham 1 idanu ârobbaru
7. aḷupidaru gôva konda papake hô-
8. haru śrî śrî-

Note.

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâḍ-gauḍas* of Upêndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrâvaṇa in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58.

SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keladi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannaḍa language and characters.

1. Harêr lîlâ- Varâhasya daṁshtrâ-daṇḍaḥ sa pâtu vaḥ Hemâdri-kalaśâ yatra
2. dhâtrî chhatra-śriyam dadhau || svasti śrî jayâbhyudaya Śâlivâhana śaka-varusha
3. 1596 neya Pramâdi-saṁvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Eḍeva-murâri
4. kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-gurubhakta-
5. parâyaṇarâda Keladi Śadâśivanâyakara vaṁsôdbhavarâda Sômaśêkhara
6. Nâyakara dharmapatniyarâda Chennammâjijavaru Tungâ-tîradallu śrî Hârihara-
7. kramitaru kaṭṭisida Mallikârjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Śivârpitavâgi biṭṭidhêve aḍake meṇasu khobari kavâḍa mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
11. tâgi Durgada hôbaḷi Ghaṭṭada keḷagaṇa sunka-ṭhânegalallû baresi dê-
12. vâlaya dharmava naḍasikoṇḍu bahudu yendu koṭa dharma-śâsana
13. dâna-pâlanayôr madhyê dânach chhrâyônupâlanam | dânat svarga-
14. m avâpnôti pâlanâd achyutam padaṁ śrî Sadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keladi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśêkharanâyaka, a descendent of Keladi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ânanda and not Pramâdi but the previous year Śaka 1595 is Prâmadi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannaḍa language and characters.

1. Sarvadhâri-saṁvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavuḍara maga Chikkappana maga
4. Vîrapagaḍa mâḍida dê-

5. vālayada dipastambhake
6. mangalamahā śrī śrī

Translation and Note.

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapagaḍa, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmêśvara in the same village Kûḍli.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita śrīma-
2. n mahāmaṇḍalêśvara arirāya-vi-
3. bhāḍa bhāshege-tappuva-rāyara-gaṇḍa
4. chatussamudrādhipati śrī Vîra-Dêva-
5. rāyara rājyavan āluvalli Kûḍa-
6. liya śrīmatu Kûchigaḍana maga
7. Kâma-gaḍa vûra huyalali palara-
8. n iṛidu tânum suralôka-gatanâḍam
9. âtana tamma nilisida nishadhiya kallu
10. mangalamahā śrī

Note.

This is a memorial stone set up to commemorate the death in a war between some villages of Kâmagauḍa, son of Kûchigaḍa during the reign of the illustrious and brave Dêvarāya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyâṇi Hanumantâchârya in the town Sâgar in the Hobali of Sâgar.

Kannaḍa language and characters.—1 Plate

(Front)

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûlastambhâya Śambhavê | svasti śrī jayâbhyu-
3. daya Śâlivâhanaśaka varusha 1607 neya Raktâkshi-saṃvatsarada
4. Nija Śrâvaṇa śudha 5 llû śrīmad Eḍava-murâri kôṭe-kôlâha-
5. la viśuddha-vaidikâdvaita-sidhânta-pratishṭhâpaka śivagurubhakti-pa-
6. rāyaṇarâda Keḷadî Sadâśivarâya-nâyakara vaṃsôdbhava-
7. râda Sankaṇṇa-nâyakara prapautraru Siddhappa-nâyakara pautraru
8. Śivappanâyakara putraru Sômaśêkhara-nâyakara dharmapatniya-
9. râda Chennammâjijavarû hastântrada sênabôva Bayiran-
10. nana maga Timmayage barasikoṭṭa bhûdâna-dharma śâsana krama-
11. ventendare Âranâḍa Nalluṇḍe sîme Yelvadakôṇe grâmadin-
12. da Nivane-agrahârada Narasimhya-purada Lingâvadhânige ko-
13. ṭṭida bageyallû âta svâste koṭṭârabya anubhavisade ara-
14. mane havâleyâgi sistige kûḍibaratidda bage ga 15 ke vivara

15. yî agra-hârada mahâjanaṅgaḷu barasida pramâṇu sirumâni bî-
16. ja kha 8 ge-ra gadde bîja kha 8 yidara vatti-nallû bîja kha 01/20 antu bijavari
17. kha 16½ o ka ga 15 Triṇuve agra-hâradalli sistige kûḍiḍa Sarasamatte Pu-
18. tṭana sâsteyinda Suttanabisigrâmadinda ga 9½ o ubhayam ga 24½ ke
19. vivara Dundubhi-samvatsara Mârgasira śu 13 Sthiravâra Śanipradôsha-
20. puṇyakâladallu biṭṭadu ga 24 Rudhirôdgâri-samvatsarada Āśvîja śu 10 llu
21. biṭṭadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
22. nû sa-hiraṇyôdaka-dâna-dhârâpûrvakavâgi Nîva-

(Back)

23. ñe agra-hârada vaḷagaṇa mane nivêśana saha Śivârpitavâgi biṭṭe-
24. vâgi yî bhûmiya chaturgaḍiya vaḷaguḷla nidhi nikshêpa jala pâshâṇa
25. akshîṇi âgâmi sidha sâdhyaṅgaḷemba ashta-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâḍikoṇḍu ninna santâna-pâra-
27. m-paryyavâgi â-chandrârka-sthâiyâgi dânaḍhikraya-
28. parivartanege salisikoṇḍu sukhadim anubhavisî bâ-
29. hadendu barasikoṭṭa bhûdâna-dharma-śâsana âditya-chandrâv-a-
30. nilônalaś cha dyaur bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha ûbhêcha sandhyê dharmasya jânâti narasya ūruttam sva-dattâ dvi-
32. guṇam [puṇyam] paradattânupâlanam paradattâpahârêṇa
33. sva-dattam nishphalam bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashṭhir varusha-sahasrâṇi viśṭâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dâna chchhrêyônupâlanam dâna-
36. t svargam avâpnôti pâlanâd achyutam padam Śrî Sadâśi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivane to the village accountant Timmaya, son of Bayiraṇṇa, made by Chennammâji, queen of Sômasêkhara Nâyaka I, son of Śivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankaṇṇa Nâyaka, king of Keḷadi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nîja Śrâvaṇa in the year Raktâkshi, 1607 of Śâlivâhana era. Raktâkshi however corresponds to the previous year Śaka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâḍiga Śyâmarâya in the village Keḷadi in the Hobali of Keḷadi.

Kannaḍa language and characters.

(Front)

1. Vrisha-samvatsarada Phâlguna śu 10 llu śrîmat Keḷa-
2. di Vîrabhadranâyakaru Mâlave Dhîvara Nîlayana Ma-
3. llage biṭṭa umbali tâmbra-śâsanada kramaventen-
4. dare nînu aramanege sêvakanâgiddalli ninage um-
5. baḷiyâgi biṭṭadu Keḷadi-śîme Mâlave-grâmadalli
6. mēlaṇa Bidirugadde kuḷaga 1 kke ga 3 keḷagaṇa Bidaraga-
7. dde kuḷa ga 1 kke ga 3 i ubhayam kuḷa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaḷiyâgi biṭṭevâgi
9. â-bhûmige salluva ênuṭṭâda sarva-svâmya-

10. vannu āgumāḍikonḍu ninna santāna-pāraṃpa-
11. reyāgi umbaliyāgi uṇḍukonḍu bāha-
12. du yendu koṭṭa tām̐bra-śāsana śrī Venkaṭā-
13. dri.

Note.

This registers the gift of some wet land at the village Mālave in Keḷadi-sīme as umbali to Nīlaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Nāyaka of Keḷadi. The date of the grant is stated to be 10th lunar day of the month Phālguna in the year Vriṣha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭādri.

63.

Copper plate grant of Achyutarāya, king of Vijayanagar. dated Śaka 1454 in the possession of Krishṇajōyis in Keḷadi.

(*Front*)

1. śrī Gaṇapati Śārādā Gurubhyō namaḥ namaḥ tuṇ [ga]-śīrastuṃ-
2. bi-chandra-chāmara-chārave trailōkya-nagarārambha-mūlastaṃ-
3. bhāya Śambhavē | svasti śrī jayābhyudaya Śālivāhana śaka varu-
4. sha 1454 neya parivartamānakke salluva Vijaya-saṃvatsarada Chai-
5. tra śu 15 Chandravāra Chandrōparāga-puṇyakāladallu śrīma-
6. d anēka-sinhāsanaḍhipatya rājādhirāja rājaparamēśvara śrīvīra
7. Achyutarāyaru mahārāyaru naṃma Ānegondi sthālada Ven-
8. kaṭādri-yajamānarige śrī Achyutarāyara dharmapatni putra-sukha saṃ-
9. pattara sarva-dēśa kōśa bhakti sujñāna siddha sādhyā sām̐mrājya anu-
10. va viśayakke susthira āgabēkendu Vijayanagarada Ānegondi-
11. sthālada Bhārgava Chyavana Āpnuvāna Auruva Jāmadagni-gō-
12. trada Bōdhāyana-sūtrada Yajuh śākheya Venkaṭādri-yaja [mā]-
13. nara prapaurarāda Kāśīpatijyōyisara pautrar āda Lakshmīpa-
14. tijyōyisara putrarāda Venkaṭādri-daivajnarige Taruṇinagarada
15. Guttivēṇṭheyada Āragada Kampanada Vanavase pannichchhā-
16. sarakke salluva Keḷadi ga 12 sāvira bhūmi ga
17. 67 Ikkērige 6 sāvira sīme bhūmi ga 24 Yalagaḷale
18. 3 sā sīme bhūmi ga 12 Ātavāḍi sāvira sīme bhūmi gadyāna 6 Kallu-
19. se ainūru sīme bhūmi ga 8 Mankasāle sāvira sīme bhū-
20. mi ga 12 Hebbeyallū sāvira sīme bhūmi ga 12 Bedū-
21. ra grāma ga 76 Kesanūru 6 sāvira sīme bhūmi ga 12 Sora-
22. ba 6 sāvira sīme bhūmi ga 24 Aṇḍige mūrusāvira
23. sīme bhū ga 6 Bandalikepaṭṭanahaḷi saha 5 sā sīme bhū
24. ga 24 int ishtu sīme jyōtiśya paurōhitya bhaṭṭa yajamā-
25. nika bhūmigaḷu manegaḷu chāturvarṇadallu lagna ghaṭi Ga-

(*Back*)

26. ṇapati muhūrta kāṇike puṇyāha kalaśa ivare lagna sa-
27. ha māḍisikonḍu barōhāgu chhatra chāmarāndōḷikādi a-
28. shta bhōgangaḷu koṭṭu ivara santāna pāraṃparyya anubha-
29. visikonḍu iruvahāge nāvu nanna strī putra sahita sahiranyō-
30. daka dāna dhārāpūrvakavāgi koṭṭevāgi Tungabhadra-tīradallu Chandrō-
31. parāga puṇya kālādallu śrī Virūpākshēśvara sannidhānadallu ko-
32. ṭṭevāgi namage arasugaḷige pāchchhāgaḷige puṇya labhya abhivri-
33. ddhiyāgi naḍeyabēkendu allallē Dēvatārādhane pūje ivara mukhadalli na-

34. deva hâgi î Venkaṭādriyajamânara bhûmi antu ga 2 sine 52½
35. sâvira î sthaḷadalli nidhi nikshêpa jala pâshâṇa akshîṇi âgâmi ishtu
36. Śivârpita koṭṭevâgi yendu tâmra śâsanada dharmapaṭṭe Âditya chan-
37. dra anilônalaś cha dyaur bhûmir apô hridayam Yamaś cha ahaś cha
râtriś cha u-
38. bhê cha sandhyê dharmaś cha jânâti narasya uruttam dânat pâlakô râjâ
mâdânâ-
39. t pâlîtô guruh dânat pâlîtâ mâtâ tat-phalam labhatê mayi śrî Virûpâksha
40. î dânapaṭṭe alupidare Kâśîkshêtradali mâtṛi pitṛi guruvige tappidahâge yen-
41. du î dharma śâsana koṭṭu naḍasabêku ghaṭi 15 phala 5 tûka ga 5 (¼—7)
angula dânapaṭṭe

Note.

This records the grant of right to collect specified sums of money in the several districts of Keladi to priest and astrologer Venkaṭâdri, son of Lakshmîpatijôyis, grandson of Kâśîpati Jêyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarâya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarâya dated Śaka 1455 in the possession of the same Krishnâjôyis.

(Front)

1. śrî Mailâra Linga namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trailôkya-nagarârambha-mûla-stambhâya Śambhavê svasti
3. śrî jayâbhuyudaya nṛipa Śâlivâhana-śaka varusha 1455 neya pariva-
4. rtamânakke salluva Jayasamvatsarada Chaitra śu 15 Chandravâra Chandrô-
parâ-
5. ga-puṇṇya-kâladallu śrîmad anêka simhâsanâdhipatya Ânegondi râjâdhirâ-
6. ja paramêśvara Ânegondi Achyutarâyaru mahârâyara sâmpradâ-
7. yakarâda Guttalada Chikkappaṇṇarâyaru Maunabhârgava-gôtrôṭpannar âda
Sukla-yaju-
8. śâkheya Kâtyâyana sûtrada Bhârgava Chyavana Âpnuvâna Auruva Jâma-
dagni
9. panchârushêya pravarânvita Jâmadagni-gôtrada Bôdhâyanasûtrada Yajuh-
śâkhe-
10. ya Ânegondi-sthaḷada Venkaṭādriyajamânara prapautrarâda Śankara-
ppana
11. pautrar âda Anṇappana putrar âda Venkaṭādriyajamânarige Huraḷi-
12. pâleda Dêśapâṇḍetanavannu koṭṭevâgi î Dêśapâṇḍetanakke idda svâ-
13. sthigaḷu bhûmi manegaḷu grâmânugrâmakke idda umbaḷi âya vaitane
14. koṭṭa nela dhânya beḷasu sarvadhânya phala muntâddannu dhâre-yera-
koṭṭu
15. ade î Huraḷi grâ 2 kke svâsthi bhûmigaḷu manegaḷu âya bâraka kaṇṭhava-
16. ṇavale butṭi mora sahita koṭṭu ênu unṭâddannu sahiranyô-
17. daka dâna dhârâ pûrvakavâgi śrîman Mahâmallâra-lingadêvara sannidhâ-

(Back)

18. nadallu Tungabhadarâ-tiradallu chandrôparâga-puṇṇyatâlâdallu
17. strî-putra sahita dhâre yeradu koṭṭu ni-
20. dhi nikshêpa jala pâśâṇa akshîṇi âgâmi chhatra châmarân-lôli-
21. kâdi ashta bhôgangaḷu Huraḷi â koṭṭada karanike î Huraḷi-peṭheda

22. Dêśapândyatana sahitavâgi Hariharârpitavâgi koṭṭu idakke namage a-
23. rasugalige pâchehâyigalige i puṇya labhyav endu nôḍi dânapâlâne mâ-
24. ḍuttâ irabêku idake tappidare Kâśiyalli mâtâ-piṭri guruvige tappida hâ-
25. ge âditya chandrâv anilô nalaś cha dyaaur bhûmir âpô hridayam yamaś cha a-
26. haś cha râtriś cha ubhê cha sandhye dharmas cha jânâti narasya vrittim
dânât supâ-
27. litô râjâ na dânat pâlitô guruḥ dânat supâlitâ mâtâ tat phalam labhate ma-
28. yi yendu barasikoṭṭa tâmbra-śâsanada dharma paṭṭe i sthâḷada
29. dēvatârâdhane ivara mukhadalli naḍiyabêkendu barako-
30. ṭṭa dharmasâsana ghaṭi 15 paḷe 5 tûka ga 40 panchâśatu
31. anguli „ śrî Khaṇḍêrâya

Note.

This records the grant by Chikkappaṇṇarâya of Guttala of the office of *Despande* in the village Huruḷipâle to Venkaṭâdri, son of Anṇappa, grandson of Śankarappa, of Śukla Yajurvêda during the reign of Achyutarâya, king of Vijayanagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Java, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khaṇḍêrâya.

65.

A copper plate grant of Sadâśivanâyaka, king of Keḷadi, dated, Śaka 1431 in the possession of the same Krishṇa-joyis of Keḷadi.

(Front)

1. Gaṇapati Śâradâ gurubhyô namaḥ
2. namas tunga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-
3. rambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya Śâlivâha-
4. na śaka varuśa 1431-neya Vibhava samvatsarada Kârtika ba 30 Ra sûryô-
5. parâga puṇṇyakâlādallu Yaḍava-murâri kôṭe-Kôlâhala viśuddha-siddhânta-
prati-
6. pâlaka Namaḥ Śivâya Sadâśiva-mudrânkita Śivagôtrôṭpannar âda Dêva-
goṇḍara
7. prapautrarâda Gôpagoṇḍara pautrar âda Basagoṇḍara putrar âda Cha-
vuḍago-
8. ṇḍaru Bhadragoṇḍara su-putra Sadâśivanâyakaru Bhârgava Chyavana
Âpnu-
9. vâna Aurava Jâmadagni-gôtrada Bôdhâyana-sûtrada Yajuśśâkheya Vi-
10. jayanagarada Venkaṭâdri-daivajnayaJamânara prapautrarâda Hêmâ-
driyaja-
11. mânara pautrar âda Narasimha-yajamânara putrarâda Narasappadaivajna
yaja-
12. mânarige Keḷadi śrî Sadâśiva-nâyakaru Nâgataruṇi-nagarada Gutti-
13. Vêṇṭheyada Âragada Kampaṇada Banavâse-pannirchchâśirakke salluva
Ke-
14. ḷadi 12 sâśira bhûmi ga 2 Ikkêri 6 sâ bhû ga 24 Yalagaḷa-
15. le 3 sâsira bhû ga 12 Âtavâḍi sâ bhû ga 12 ke Kalaśi ga 700 ga 8 Maṃ-
16. kasâle sâ bhû ga 12 Bêdûru grâ Nagara bhû 37 Bidarûrali sâvi-
17. ra jyôtiśhyabhâga 76 Kyasanûra ga 8 bhû ga 12 Soraba 6 sâ śu
18. ga 24 Anḍige sâ 2 Bandalike paṭṭana-haḷli saha śu ga 24
19. intishṭu śimegaḷu bhûmigaḷu manegaḷu châturvarnadallu lagna Ga-

20. napati puṇyāha kalaśa muhūrta kâṇike udugore iva-
21. re lagna saha mādlikonḍu baruvahāge śrī rāyaru dattamādi koṭṭaru i-
22. dallade Nārappa-yajamānarige dinavahi bhūmi ga 1 kke
23. ga 16 nāvu ga 62 koṭṭide allade Keḷadi-sthaḷada śēna-
24. bhāvike vartani sambala bhūmigaḷa gauḍike alli

(back)

25. sthaḷada dēvatāpūje Sambhulinga-pūje gauḍike bhū-
26. mitatva daivajna yajamānike intishṭu śrī Varadā-tirada
27. śrī Rāmēśvara-sannidhiyallu Sūryōparāga
28. puṇyakāladallu nidhi nikshēpa jala pāshāṇa akshīpi āgā-
29. mi ishṭu koṭṭevāgi mattu chhatra chāmara āndōlikā-
30. di ashṭa bhōgamgalaṃ koṭṭu rājarige pādushāgaḷige ara-
31. sugaḷige namage saha puṇya labhya vriddhiyāgi naḍabē-
32. kendu Purāṇōktada rīti munde naḍasuvāriga barasūlu dāmara
33. āgiddarū migatāgi trivāchyavāgi sarva-vrittiya naḍesabēkendu
34. Śivārpitavendu koṭṭevāgi Kāsikshētra mātāpitri
35. garuṇige tappi naḍedahāge
36. dānadharma
37. patte āditya chandrāv anilō nalaś cha dyaur bhūmir āpo hri-
38. āyama Yamaś cha ahaś cha rātrīś cha ubhē cha sandhyē dharmas cha
39. jānāti narasya vrittim sva dattā dviguṇaṃ puṇyaṃ para dattānupā-
40. lānaṃ para-dattāpahārēṇa sva-dattam nishphalaṃ bhavēt dānāt su-
41. pālītō rājā na dānāt pālītō guruḥ dānāt supālītā
42. mātā tat phalam labhate mayi

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Śaḍāśiva Nāyak, son of Chaudagaṇḍa Bhadragaṇḍarasa who was the son of Basavagaṇḍa and grandson of Gōpagaṇḍa, and great-grandson of Dēvagaṇḍa of Keḷadi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Īśvara temple in the village Ikkēri in the Hobali of Āvinahalli.

Kannāḍa language and characters.

1. yi mantapada kelasava geyidava Āchāri Homabuchada Venkaṭayanu

Note.

This merely states that the above mantapa was constructed by Āchāri Venkaṭaya of the village Hombucha.

67.

Copy of a copper plate grant found in a *kaḍita* in the possession of Subhaiya. Patel of the village Hulimane in the same Hobali of Āvinahalli.

Kannāḍa language and characters.

1. nirvighnam astu śubham astu namas tunga-śiraś-chumbi-chandra-chāmara-chārave | trailōkya-nagarā-rambha-

2. mûlastam̐bhâya Śambhavê svasti śrî jayâbhudaya Śalivâhana śakha
3. varushaṅgaḷu sâvirada 1730 ne parivartamânakke sandu saluva Vibhava-nâma sam-
4. vatsarada Āśvija śu 13 Ravivâradallu śrîmatu Hulimane Kâli
5. Subbannanavara maga Śêshayyanavarige vêdamûrthigalâda Yikkêri Śêshâchâryya-
6. ra maga Bhîmâchâryanu barasikoṭṭa holeyâḷu hennâḷu kraya chî-
7. ṭṭina kramaventendare nânu nanna avasaranimittavâgi nanna holeyâ-
8. ḷu Kannana henḍati Chauḍi emba huḍugiyannu nimage krayakke koṭṭe-
9. nâgi yî hennu âlige buḍdhivantaru kaṇḍu kaṭṭida kraya ga 3 a-
10. kshâradaḷu mûru varahanna tegedukoṇḍu yi hennâḷu huḍu-
11. giyanu nimage kraya mûlakke koṭṭenâgi yî hennige âdi aḍamu
12. aḍḍisaḍḍi yênu uṇṭâddannu nânê nôḍikoṇḍênu yendu
13. barasikoṭṭa kraya-chiṭu haṇa sanda niśidhiyâgide sâdhana yinta-
14. ppudakke sâkshigalû Bêdûra Subayya Bâlehalli Paṇḍri Doḍḍa-
15. yya śrî śrî-

Note.

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeyâ caste named Chauḍi, wife of Kanna by Bhîmâchârya, her master, to Śêshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvija of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October. A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dêvâsa in the same Hobali of Āvinahalli.

Size 3'—6" × 2'—0"

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarâ-rambha-mûlastam-
2. bhâya Śambhavê | Hancheyada Mâdhavayya śrî Śivapâdâbja-bhṛingana likhita ||
3. svasti samasta-bhuvanâśraya śrî prithvivallabha mahârâjâdhirâja pa-
4. ramêśvara paramabhaṭṭâraka Satyâśrayakulatilaka Châḷukyâbharana śrîmat Trai-
5. lôkyamalladêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-cha-
6. ndrârka-târaṁbaram saluttumire tat-pâda-padmôpajîvi samadhigata-paṇcha-mahâ-sabu-
7. da mahâsâmantâdhipati mahâprachanḍa-daṇḍanâyaka vairi-bhayadâ-yaka ma...
8. mânikyâ nîti-Chânikyam satya-Râdhêyam śauch Ānjanêyam
9. vibudha-jana-vana-mârtanḍan erevode-gaṇḍa Narmadânadyubha-
10. ya-taṭa-râjaham̐sa Mâlava-dhûmakêtu Maṇḍavakôṭṭollangana
11. Dhârânagara-kutûbala Mummuni-jaladhi-baḍavânaḷam śrîmat-
12. Trailôkyamalla-dêva-pâdâbja-bhṛinga sâhasôttunga nâmâ-
13. di-samasta-prâsasti-sahitam̐ śrîman manevergaḍḍe-daṇḍanâ (yakam)
14. yakam Guṇḍamayyaṅgaḷ sakavarsha 983 neya Śârvari-samvatsa-
15. rada Bhâdrapadaḍ Amâvâsyê Sôma-vâradandu râjadhâni Kalyâṇa-
16. d irkke-viḍinoḷ agrahâra Piri-yûra piri-yake-

17. reg âyûra pannâyada kuḷiya perjjumkaman alliya pervvâ-
18. rvvar Vasudêva-bhaṭṭar
19. yya Dêmayyana Tikkayyan intivargge dhârâ-pûrvvakam mâḍi ko-
20. ṭṭaru î dharmamaman ârorvvar pratipâlisidar Kurukshêtra Vâra-
21. ṇâsi Prayâge Arghya-tîrtthav intî puṇya-sthânaṅgaḷali sâ-
22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
23. var î dharmmaman aḷidavar â tirtha-snâna-dalî â sâsira-kavile-
24. yuman â-sâsira Vêdapâragaruman aḷida pâtakar akku
25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sa-
26. hasrâṇi viśṭhâyâm jâyatê krimiḥ sâmanyôyam dharmma-sêtu-
27. r nṛipâṇam kâlê kâlê pâlanîyô bhavadbhiḥ sarvvân êtân bhâvinah pâ-
28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrî śrî śrî

Note.

Obeisance to Śiva. Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhaṭṭâraka, ornament of Satyâśraya family. a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggade-daṇḍanâyaka Guṇḍamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâpra-chaṇḍadaṇḍanâyaka, a terror to enemies, a jewel, a Chânakya in the science of polity, a Karṇa in truth, an Ânjanêya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Maṇḍeva. held in honour in the city of Dhârâ, a submarine fire to the ocean of Mummani kingdom. a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śakâ era 983, in the capital city of Kalyâṇa, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piri-yûr, to the eminent Brahmans Vâsudevabhaṭṭa, Dêmayya's Tikkayya, etc.. for the proper maintenance of the chief tank of the village (The usual imprecation follows).

Note.

The date corresponds to Monday 28th August, A.D. 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant. It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982. though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

69.

On a stone standing on the site of a temple in ruins in the forest of Koḷûr close to Śitûr in the same Hobali (Âvinahalli).

Size 3' × 2'

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châra-
2. vê | trailôkya-nagarârambha-mûlastambhâya Saṃ-

3. bhavê | svasti śrīmatu Yādava-Nārāyaṇa
4. pratāpa-chakravartti Singhaṇa-dēvam rājyam
5. geyyuttiral ātana sarvvādhikāri Āriya Maliseṭṭi-
6. ya putram Māhēśvarāgraganyanum enisida Hom-
7. namana pratāpam ent endode urad-idi-
8. rānt-aribhūpara saṅṅane sīlid uttamāṅgamanā-
9. muridu poḍe-senḍāḍalu neṇedapude ho-
10. ranemba madēbham || antātam sukha-sankathā-
11. vinōdadind adhikāram geyyuttum irddu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
13. āyūra keṇeya keḷage kachchhaviya-gaḷeyalu mattar e-
14. raḍumam sarvanamasyamāgi biṭṭukoṭṭam idakk āyūra
15. mahājanar-oppa int idan aḷidam Vāraṇāsi-
16. yalli pārvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharām shashṭhi-varsha-
18. sahasrāṇi viśṭhāyām jāyate krimih Dāmō-
19. jana likhita maṅgaḷa ||

Translation.

Obeisance to Śiva. Be it well. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravartti, was ruling over his kingdom :—

His sarvvādhikari Honnama, son of Āriya Maliseṭṭi, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow).

This is the writing of Dāmōja.

Note.

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sēvuṇa king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragēri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi.

Kannaḍa language and characters.

1. svasti śrīmatu Chennabhairādēvi-
2. ammanavaru Nagara-rājyavan āḷu-
3. valli Viḷambi-saṃvatrarada Bhādrapada
4. śu chaturdaśiyallu Gōvardddhanagi-
5. riya Hanumantēśvara-dēvara nandā-
6. dipti-dharmmakke Kaṇigalamakke-
7. ya mēlubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanna
9. stri-putra-jnāti-sāmanta-dāyādānu-
10. matadinda svaruchiyinda sarvamānya-
11. vāgi biṭṭa yintappudakke mahājanagaḷu
12. sākshi idake tapi naḍedavana bāya-
13. li
14.

Note.

This records the grant of a wet field above Kaṇigalamakke for keeping a constant lamp-light in the temple of Hanumantêśvara on the Gôvardhana hill by Timmarasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdêvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Viḷambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined mantapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi.

Kannaḍa language and characters.

1. Pramâdi-samvatsarada Chaitra suddha 14
2. . . . vâra śrîmatu Jagadêva Singidêvara-
3. saru Duggaveggaḍeya maga Bamma-
4. ṇaheggade svâmi kâryyakke bandu
5. Maḷaliya Singajjana kûde kâdi-
6. yaḷiyalu Duggaveggaḍege biṭṭa
7. bhûmi yondu sabba pari-
8. hâravâgi biṭṭaru idake aḷi-
9. ḍava narakake iḷiva
10. konda pâpa

Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasar to Duggaveggaḍe in recognition of the services rendered by his son Bammaṇaheggade who, espousing the cause of his master, fought with Singajja of Maḷali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanandihalli in the Hobali of Uḍugani.

Size 3'—6" × 2'—6".

Kannnaḍa language and characters.

1. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâ-
2. dhi śīlaguṇa-sampannarum yajana-yâjana-pramukha-
3. shaṭ-karma-niratarum śrîman mahâ Honnavurada Dêvayyam
4. Châḷukya Vikrama-kâlada 5 neya Pramôdûta-samvatsarada Śrâvaṇa ba 10-
5. lu Mâhêśvarapadaman êridod âtana śiśyam Vâma-dêvayyam
6. nilisida samâdhiya kallu Mahêśvarâ maṅgaḷa

Note.

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Śrāvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta.

73.

On a stone set up near the Bâlambîḍu temple close to Kaḍeyanandihalli in the same Hobali.

Size 5'—6" × 3'—9".

Sanskrit language and Kannaḍa characters.

1. svasti âsîd asêsha-narapati-makuṭa-maṇi-mayûkha-manjarî-ranjita-pâda-piṭhaḥ pratâpa-dava-dâhana-jvâlâva-
2. lî-samâlîdhanamra-pârthivas sakaladigvijayô-pârj-jita-vîra-Lakshmi-samâlingita-viśâla-vaksha-sthalah dânavâri-samsakta-
3. vibudha-madhukara-nikarô jâlanidhir iva ratnâkarô Nârâyaṇa iva Lakshmi-nivâsaś śaśânka iva kaḷâdharah prabhâkara ivôgrapratâpa-
4. ś Chaturânana iva prajânâthah Sênânîr ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôṅgaja ivânganâjana-manah-
5. kshôbhajananô'parâjita iva Artthapatiḥ Kalpa-pâdapa iva prârthitârthapradah kîrtti-sudhâdhavalita-Brahmânḍa-kuharaś Chêra Chô-
6. la Konkana Gûrjjara Mâlava Kaurava Pânchâla Gauḍa Kaḷiṅg Âṅga Vanga mahipati-sampâditâkshayakôśah kôśa-sali-
7. la-nimajjitâśêsha-vîra-mahîśah Îśa-charaṇâravinda-madhukarah kara-samvarddhitâ-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śarâsanakâryyah kâryyâkâryya-vivêka-châturyya-vâchaspatir vâchaspati-sadriśa-vividha-vibudha-bôdhô dhyâyamâ-
9. na-mânasânandakârah śrîmaj Jayasimha-dêvaś Châlukyâbharanah || tasyât-majaś śatru-viḷâsininâm vaidhavya-dîkshâ-gurur âhavô-
10. tkah | samśâsti gâm Âhavanîalladêvô nishkanṭakâm aprativîra-śabdaḥ | yasya pratâpa-dahanâṇala-visphulingair nirmûlitâś śatru-mahîru-
11. haughah | adyâpi rôdhum avanau na hi tē kshamantē bhû-kanṭakôddharaṇa-yatna-parâyaṇasya | yah Konkânân khandi-
12. ta-mâna-darppân akârshîd akshata-satya-vâdah | santyâjitânindita-râja-chibnân bhûtân hutân alpa-vasûn chechhubhamyuh |
13. Dhârâpi yēnôddhata-vikramēna sandharshitâ pûrva-mahîpatinâm | adbarshanîyâ Baligonka-mukhya-Prachanḍa-nâmâ-
14. nta-purassarēna | Lankâ-nâtha-samâna-Chôla-nripatim yas samyati prâvritam nâgânâm daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraih | êkô Râghavavaj jaghâna niśitair bânair anâyâsatô bhû-dêvaugh abhitâya sannutipadam Châlû-
16. kya-Râmô bali || śrîmân Âhavamallô vidyâ-śauryyânvitô dharâm śâsti dharmârthta-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikah || tasmin narapatau mahîm śâsati varṇasankarô vyutpanna-kâyas tēbhyô nyatra durlakshah taskara-śabdaḥ
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârthta-bâdhât samvrittah upasarggaś cha dhâtu-prayôgâd anyatra du-
19. r dlarśô vighrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharâṅganâyâ mukha-ja Vana-vâsi-dê-
20. sô ramanîyas tat tilaka iva Mahâtaṭaka-grâmô râjatē || yatradvijâś samadamâdi-guṇair upêtâs svâdhyâya-
21. yajna-japa-hôma-samâdli-nishṭhah adhyâpanâdhyayana-yâjana-dâna-mukhyai shshshat-karmabhir nija-grihêshu sadâ ramante ||
22. yatradya-paṇḍita-janô vidushah prithivyâm vâdê vijitya vijayam nijam âtanôti | vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-varṅga-chaturah prithivi-pradîpah || yatriatvâdlyêtârô grasta-nirastâdy-uchchâraṇa-dôsha-varjjitam

24. svāra-varṇṇa-pada-krama-samhitā yathā-lakṣhaṇam adhiyānāḥ nijōtkar-
sham apēksha- mānās sahasraṃ viṃśatim cha-
25. tvāriṃśatam aśitīm śatam viṃśatyuttaramcha-vārān sadasy adhiyāte yatra
Kalpa-sūtra-śrāvīṇaś chhātrā svayam parika-
26. lpitaishṭika pāśuka sōmika vēdikāḥ sva-parikalpit Āhavanīyādyagnayah
svōtprēkshita-patni-śālā-sandōha (ha) virdhā-
27. na chātvalā śāmitra mārjjaliyāgnidhriyadhishṇyāstāra-pradēśās ttattat-
kratu-prayōgam sadābhyasyantī ēvamādi-gu-
28. nālankārāyāśēsha-grāma-mahājanāya pāda-pūjām datvā Śaka-nripātita
samvatsarēshu nava-śatēshv ēkōnāśītyadhikēshu
29. Vilambi-samvatsara Vaiśākha suddha tṛtīyāyām Āditya-vārē Kuḍuvarṇniy
Āngīrasa gōtra Śrīdharōpādhyāya-sūnu
30. prabhu-Mahādēvayya anturvēdi Āvāna-grāma-samudbhūt Ātrēya-gōtra
Adudvivēdi sūnu Mārgōha-nāyaka Ho-
31. lagere-grāma Vāśishṭha-gōtra Gōvarddhana Nāga-dēva-sūnu Gohālayya
Kuṇṭana-kereyūr Aṭṭahara Pole-
32. yammana maga Kaliyaṇasetṭi Singaṇasetṭi Hittabeya Chittayyaṃ Nāka-
setṭiya Mālayyaṃ Mālakkana Basavase-
33. tṭi Arjunayyana-Sōvayya Bāguliya Muddayyana Bēlayya Attalūra Sanga-
payyana Chi-
34. kkabāyisetṭi Kētisetṭiya magam Masaṇayya Aṅgaḍiya Sattiyaṇasetṭi
ityētan-nāmānaḥ sarva-śilā-śāṅku
35. Kṛishṇa-taṭāka-kshētram ananyōpāyōgya tat-taṭāka-jalam sarva-parihāram
mahā-janād ādāya tad-anumatyā chandra-
36. tāram Aṇḍuīśvarāya muktavantah || ētad yē paripālayanti tēshām dāna-
samam phalam yē tvētan nāśayanti
37. bhrūṇa-hatyā-samō dōshas tathā chāha dēvasvam brāhmaṇa-svamcha lōbhē-
nōpahinasti yah | sa pāpātmā parē lō-
38. kē gridhrōchchhishtēna jīvati | vādībha-pañchā-nana-Bhaṭṭavishṇuh śāstrā-
mbu-dher pāramitas suvṛittah Āṇḍūra
39. Sambhōr pada-padma-bhringah tat-kshētra-lēkhā-vachanam vyadhata tad-
grāma-janmā tilakah kulasya dēva-dvijā-
40. gryārchchana-datta-chittah grāma-prayuktyā likhitam vyadhata sad-aksha-
ram Kāśyapa-Mādhavākhyah
41. mahā-grāma Lokkiguṇḍiya Nāgavarmmmōjar aḷiya Rūvāri Nākiya likhitam
mangalam śrī

Translation.

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings ; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour ; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points ; the water accompanying whose gifts was being touched by the bees that are the learned men : who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmi like God Nārāyaṇa ; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shanmukha), who had for his abode a summit of a mountain like God Śiva : who kindled a passionate disturbance in the minds of women-folk like Cupid : who was lord of wealth like God Aparājita : who was a bestower of the desired boons like the celestial Kalpa tree ; the lime of whose fame gave a white-wash to the whole of the

Universe ; who collected imperishable wealth from the kings of Chêra, Chôla, Konkana, Gûrjara, Mâlava, Kaurava, Pâncâlâ, Gauda, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Śiva : who levied taxes for the protection of all the world (whose arms protected the world) : the work of whose bow was never in vain like that of Arjuna who had in his flag Ānjanêya : who was a Brihaspati in discriminating between what was or was not to be done : who like Vâchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkanas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachanda ever running in advance before him, was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma, slew with ease, with his sharp arrows the Chôla king who was like Râvana and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Āhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vighraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitânta words.

The Banavâsi kingdom shone like the face of the woman-like country under his protection. The village called Mahâtaṭaka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation, oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Sôma Sacrifices, making their own altars of Āhavanîya and other fires, pointing out in imagination the places of

* Not a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala*, the Sâmîtra†, the mârjalîyat, the Âgnîdhriyas, the Dhishnya** and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed one hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśākha in the cyclic year Viḷambi, Prabhu Mahadevaiya, son of Sîdharôpâdhyâya of Ângirasa-gôtra of the village Kuḍuvanni, Mârghanâyaka, son of Aḍuvivêdi of Âtrêya-gôtra of the village Antarvêdi Âvâna, Gôhalaiya, son of Gôludhana Nâgadêva of Vasishṭha-gôtra of the village Holagere, Kaliyanasetṭi, son of Attihara Polegamma of the village Kuṇṭana Kereyûr, Singanasetṭi, Chiṭṭayya of Hiṭṭabe, Mâlaiyya of Nâgasetṭi, Mâlakka of Basavasetṭi, Sôvayya of Arjunayya, Bôlayya of Muddayya of the village Bâguḷi, Chikkabâyasetṭi of Sangapayya of the village Attalûr, Masanayya, son of Kêtisetṭi, Sattiyanasetṭi of the village Angadi,—Persons bearing these names having purchased the field of Kṛishnatatâka with stones and welles set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Aṇḍulêśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said : Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Viṣṇu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇḍi engraved this. Peace.

74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uḍugani.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânushṭhâna-japa-
3. samâdhi-śîla-guṇa-saṃpannarappa śri-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrîmanmahâ Bommeyanâyakanu
6. namaśśivâyavâgi
7. śrîmatu pratâpa-cha-
8. kravartti Singhaṇa-dêvavarsha 7 reya Dhâtu-saṃvatsara
9. Chiṭṭûrali biṭṭuḷu kachchaviya . .
10. leya

Note.

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhaṇadêva, Yâdava king.

* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Darbha grass on all sides.

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Uḍugani.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê + trailôkya-
2. nagarârambha-mûlastambhâya Śambhavê sva-
3. stî śrîmatu Yâdava-Nârâyana bhujabala-
4. prauḍha-pratâpa-chakravartti śrî Râmachandrarâya râ-
5. jyôdayada 11 neya Chitrabhânu-samvatsara Bhâdrapada
6. Sôma-vâradalu śrî Tongâla Bankana . . . Manneya
7. dēvara Paruvata-voḍeyar-aḷiya Haḍevaḷana kūḍe
8. kâdi suralôka-prâptan âda śrî śrî śrî

Note.

This is a stone set up in memory of the death of Tongâla Bankana in a fight with Haḍevaḷa, son-in-law of Paruvata-voḍeyar (son) of Manneyadēva on Monday in the month Bhâdrapada of Chitrabhânu (1282 A. D.) in the 11th year of the reign of the illustrious king Râmachandrarâya. Yâdava king, possessed of titles Yâdava Nârâyana, and Bhujabalapratâpachakravarti. (1271-1309.)

On a stone lying in a jungle in low ground in the village Chikka Mâgaḍi in the same Hobali.

Size 3'—6" × 2'—6".

Old Kannada language and characters.

1. svasti śrî Mârarka-arasar Banavase-mû-
2. vattiḷ-chchâsīraman aḷe Bandanikkeya nâlgavu-
3. ṇḍan Âdigâvunḍan tanu-aḷḍan iriye Eraganoḷ kūḍi
4. kâdi ra
5. . . . sargâlaya pokka

Note.

This is a stone set up in memory of the death of Âdigâvunḍa, nâlgâvunḍa of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Âdigâvunḍa's) lord, during the reign of the illustrious Mârarka-arasar over Banavase 32,000 province.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tâmagunda.

1. Raktâkshi-samvatsarada Śrâvana śuddha 10 Gu
2. nâḷ-prabhu Bomma
3. âtana maga Mâdarasanu tamma Sômaṇṇanu â-
4. rige Masareyali gaḍḍana makalu Kâḷa Bomma
5. Sôma dâyaḍa-tanadiṇ kannavan ikkiyiriye
6. tamma makalu heṇḍira kūḍi huyyalan ebbisi
7. kondu tanuṇ śivapâdadol aikyan âḍaṇi

Note.

This is a vîragal stone set up to commemorate the death of Nâlprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômaṇṇa, caught hold of, in the village Masare, Kâla Bomma and Sôma, sons of the gauḍa of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

78.

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahaḷu in the Hobali of Ânevatti.

Kannada language and characters.

(Stone is broken.)

1. śrî prithvî-vallabha-mahârâjâdhirâja-paramêśvara-paramabhaṭṭâra-
2. kyâbharana śrîmad Bhûlôka-malla-dêvara vijaya râ-
3. pravarddhamânam âchandrârkkâ-târam saluttuṃ Kalyâṇada
4. sukha-sankathâ-vinôdadim râjyam geyuttuṃ ire
5. da tîrada karaśâṇe yenalu tân â silateyim eseve
6. tipa âtan-anvayâgama-prasasti yentendade svasti samadhi-
7. lêsvara Banavâsi-puravarâdhîśvara Jayantî-Madhukêśvara
8. dêva-pratyakshâkshi-sambhava chaturâśîti
9. suvarṇa-garuḍa-dhavja jagad-viditâshtâdaśa
10. dra śikhari-śikhara-samsthâpita sphaṭika
11. śrî Mayûravarmma mahâ-mahîpâlaka
12. virâjamâna mânônnataruṃ virâjitarappa

Note.

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of , having golden eagle (garuḍa) as his flag, etc. No date is given.

79.

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauti village in the Hobali of Ânevatti.

Size 5'—6" × 4'—0".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê || trailôkya-nagarâ-rambha-mûlastambhâya Sambhavê śrî Girîsam ravîn-
2. du-salilâtma vit-śikhi-bhû-marut-samudyôga-nutâshta-mûrtti bhuvana-sthiti-kâraṇan Îśvara
3. Jaya-singa-nripange tām Masaṇi-seṭṭige mânya-dayâ-parangē hrid-râgade nêsaṇu-neianu vuḷḷinam iḡe
4. manôrathangaḷa || mangalaṃ māḍuge Jayasinga-nripange negardd Emma-yanûrâ dêvam guṇanidhi Kâmagâ-

5. vuḍaṅg intī nelanu yina-vuḷannevaram || svasti samasta-bhuvanâśraya śrī
prithvi-vallabham Kaḷachuryya-kūḷa-mahâ-bhūsha-
6. na bhujabala-chakravartti mahârâjâdhirâjan enisi | para-bhûpâḷakaram
palañchaledu dōrvvikrântadim tyâgadim
7. nerad artthi-prakarakke mâḍi mudamam kârūṇyadim kâdu tatsaraṇâyâtar-
an âtma-satya-guṇadim maryyâdeyim-
8. dâlvan âdaradim Kuntala-chakravartti Vijayâdityam mahî-chakramam ||
tat-pâda-padmôpajivi || negale jayam pogale ja [gam]-
9. mige tann-aḷavaliya Bommayyam pâlisuvam pâlisuvam negarddi Banavase-
nâḍam digibham-barav aiḍe kîrtti-lateyum śrîyum
10. nata-nṛipâḷaru bêḍe paññchaled-artthaman artthigittu sâmaḍi
Âdirâja-mahimam prati-pâlisuvam niranta-
11. Banavase-nâḍan âdame Kadambara santati Sôvidêvan atyanupama-
vikramam negale tanna samunnata-kîrtti dhâtriyolu ||
12. Banavase-dêśadoḷu negardda Nâgara-khaṇḍadoḷ sâram âdud â jana-padadoḷu
virâjisuva keyvoladim vanadim taṭâkadim
13. [va]naruha-shaṇḍadim baḷasi nâḍe manaṅgolip Emmanûr ilâ-jana-janitâ-
nurâga-vibhavôdayam akshata-saukhyâ-sampada
14. para-hita-charitam satyâbharanam Dhaniada-Chârudatta-samânam nira-
vadyan êmbaṇnipare Mânika Kêti-setṭiya
15. jagadoḷu jala-nidhiyolu hima-dhânam kūḷa-giriṇyolu simha vogevavol
ogedam nirmmaḷa-kîrtti Kêti-
16. [se] tṭige lalitâkṛiti Yemmanûra Kâma-gavunḍam | dharmmada kaṇi satyada
nidhi permmeḷa nele bhôgadâgaram vijaya
17. varmmam Kâma-gâvunḍam nirmmaḷatara-kîrtti vikramâḷan-
kâram | saraṇârthi-braja-rakshaṇakke vinayakk ârppinge kûrppinge . .
18. dēva-dviya-râja-pûjeg asakrin-nôṭakke kûṭakke durdhara-viraugha-jayakke
pôlipode
19. tadanantaram â mahâpurusham Kâma-gâvunḍam śrī Râmêśvara-
dēvâlayada jîrṇnôdhârakkam nitya-pûjegam nitya-nivêdyakkam
20. śrîmach Châlukya-chakravartti Jagadêkamalla-dēva-varshada sâsiradeppa-
ttaneya Prabhava-saṃvatsarada Paushya-mâsad Amâvâse u-
21. ttarâyana-sankramaṇa-vyatipâta-Sôma-vâradandu Balakereya modalêriya
kelage sâyira-marada
22. aḍakeya-tôṭa sahita nelanam dhârâ-pûrvakadin ittan udârateyim
.
.
. maṅgaḷa mahâ śrī śrī śrī

Translation.

Obeisance to Śambhu. May Śiva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Masaṇiseṭṭi of generous heart as long as the sun and the earth last. May the god of Emmanûr confer blessings on king Jayasinga and the virtuous Kâmagavunḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvîvallabha, a precious gem of the Kaḷachurya family, a sovereign of strong arms, entitled to the title mahârâjâdhirâja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayâditya, king of Kuntala ruled the earth.

A dependent at his lotus feet : Bommaya was ruling over Banavâsi-nâḍu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sôvidêva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nâgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mânika Kêtisetṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavuṇḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment, was Kâmagavuṇḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavuṇḍa with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatîpâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

Note.

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêkamalla.

80.

On a vîragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauti.

Size 3'—6'' × 2'—9''.

Kannaḍa language and characters.

1. ôṃ namah Śivâya svasti śrîmatu Kaḷachuryya-
2. bhujabaḷa-chakravartti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi saṃvatsara-
4. Âśvîja bahula 13 Âdivâradandu
5. Ennegêriya Haruva Bammi-
6. setṭiya magam Sôvisetṭiy âvûra
7. tuṅṅu-huyiloḷu kâdi palaram kondu
8. sattu sura-gaṇikeyarol kûḍidaṃ âta-
9. na tammaṃ kalla nilisidaṃ mangala mahâ śrî

Note.

This records the death of Sôvisetṭi, son of Haruva Bammisetṭi of the village Ennegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Âśvîja of the year Dundubhi, 18th year of the reign of Kaḷachurya king Râya Mûrâri Sôvidêva. The vîragal stone is stated to have been set up by the younger brother of the dead hero.

On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavūti.

Kannaḍa language and characters.

1. ôṁ namah śivâbhyâṁ sânucharâbhyâṁ namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Śambhavê | śrîmat Kaḷachuryya - - niya-bhuja-bala-Tribhuvana-malla-
3. dēva-varshada || neya Vyaya-samvatsarada Chaitra-ba Ādivâradandu Giṇṇalaguṇḍiya
4. kôteyam Gutti maṇḍalika Bammarasanum Vîraranum mutti kâdidalli Hoysana-maṇḍa-
5. ḷika balpinge hôgadiral upâyadiṁ hoṇavaṇṭisida samayadoḷu Śambhavê namah
6. parahita-charitam chalita-parôpakârârttham Īśvarapâdâmburuhaika-bhṛin-gan ena-
7. lârdorey-âdark Kêtamalla-setṭiya guṇadoḷ
champaka | karighaṭeyam turanga-chayamam
8. narasadbhata-kôṭi-yûthamaṁ Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
9. vadinde dēva-chayamam kared ivanenalke baṇṇi-
10. sal pariṇate-virddan âvan avanî-taḷadoḷ kali Kêtamalla-setṭiyâ

Note.

After the usual stanza praising Sambhu, the inscription records that Bammarasa, maṇḍalika of Gutti along with Vîraraśa laid siege to the fort of Giṇṇalaguṇḍi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaḷachurya king Tribhuvana-malladēva and that the Hoysanamaṇḍalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallasetṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

A copper plate grant of Basavalingappa, gaṇḍa of Nandinâthapura dated śaka 1690 in the possession of Sômaṇṇa of the same village Hirechauṭi in the same Hobali of Ânevatti.

Two Plates : Kannaḍa language and characters.

1 Plate (Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-nagarârambha
3. mûlastambhâya Śambavê svasti śrî jayâ-
4. bhyudaya nṛipa-Śâlivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam || rada || Mâga śu 7 ya-
7. lu śrîmatturu-Nandinâthapurada
8. gaḍaru Basavalingappanavaru Chau-
9. ṭi-grâmadalu yiha hosa-vakkalu
10. Sômappanavarâ adhidêvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śrî-Koṭṭûra-Basavêśvarana ga-
13. dige dipârâdhane bagye barsi koṭṭa

14. bhûdâna-paṭṭe krama-ventendare naṃ-
15. ma gauḍummaḷi-svâsti-bhûmiyallu
16. gandaragâni gade l dara vaḷage yi-
17. mmânada gade yidakke saluva maneda-
18. ḷa hittilu tippeguṇḍe hakkalu saha-
19. vâgi silâ-sthâpana-mâḍisi-koṭṭu yidhêve
20. yi-bhûmiyaḷu yidantha nidhi-nikshê-
21. pa yēnuṭṭâddannu anubhavisikoṇḍu
22. bâhadendu namma putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoṭa bhûdâna-paṭe nimage
26. jala-sthâpane mâḍisi idêve nimma san-
27. tâna-pâraparyeyâgi âchandrâ-
28. rkka-sthâyigaḷâgi anubhavi-
29. sikoṇḍu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koṭa bhûdâna-paṭe yidakke yi-va-
32. ruṣadârabhyâ adara-aḷavilu gu ||2||
33. Virôdhi saṃ rakke 1½ yi pramânada-
34. lu cheḍa aḷatili aruvarushadoḍa
35. antu aḷate tumbida maicheru l ra
36. vige ga || mûru honna tettukoṇḍu
37. baruvudu yendu barasikoṭa bhû-
38. dâna paṭe l ślôka || sva-dattâd dvi-
39. guṇaṃ puṇyaṃ para-dattâ-nupâla-
40. naṃ para-dattâpahârêṇa sva-
41. dattam nisphalaṃ bhavêttu yidakke sâkshi
42. Tôri Kenchaṇṇana sâkshi
43. Meṇasinahâḷa Singayana sâkshi
44. Bairanahaḷli Giriyaṇṇana sâkshi
45. Kaṃmâra Viraṇṇana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Śânabôgara muttallika Na-
48. rasappaṇa svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakoṭṭa bhûdâna vopita.

Note.

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa. gauḍa of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ ! Koṭṭura-Basavêsvara-dêvarige-
2. dîpârâdhanage koṭṭudu yi-dêvara
3. putra-santânarâda chi Sômapanava-
4. rige kaiyallu Sarvadhâri-nâma
5. sam || rada Mâga ba 13 Guruvâra-
6. dallu râ ! nâḍigaru Kâlapanava-
7. ru râ dêsâyi-Bhisṭapanava-
8. ru purada gauḍaru Basavalin-
9. gaiyyanavaru nâvu namma un-
10. baḷi bhûmivolaḡe gandakoni
11. hola hakkallu manige saha nâvu
12. yallavaru kuṣaladimda stirasthâ-
13. mâḍi kalla naḍisi koṭṭidhêve mē-
14. lâḡi yî bhûmige jôḍi ga || 2 ||
15. pramâṇadallu urantatakke aḷa-
16. vi 6 pramâṇadallu mâḍidallu yi ho-
17. lakke aḷavi tumba tanaka ga || 2 ||o
18. pramâṇadallu munde paṭṭe-paḷiḡi yê-
19. nu yillavendu barakoṭṭaḍu ballagi-
20. munde aḷavi tumbida hiḍe munde
21. jôḍi ga || 2 || paṭṭe ga || 2 ||o aṃ-
22. ttu ga I ||

II (back.)

23. aksharadallu mûru-honnanu yi-
24. pramâṇadallu munde yâvudu-
25. yênayillavendu yi-pramâṇa
26. munde tettukoṇḍu sukhadalli bada-
27. ka-mâḍikoṇḍu yihodendu
28. barakoṭṭa kkalla kagaḍavu yidake
29. sâkshi Tori Kenchanṇana sâkshi Chittana
30. haḷaḡi-Giriyaṇṇana sâ-
31. kshi ! Meṇasinahâḷa-Niṅga-
32. ṇaṇa sâkshi ! kammara-Vîraṇṇa-
33. na sâkshi ! initivara samma-
34. tadinda baradâta Sônakalla
35. Varasivayana suhastâ-bara-
36. hau Basavalingadêvaru va-
37. pitta.

Note.

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâḍiga Kâlappa, Dêsâyi Bish-tappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri.

84.

On a stone lying in the backyard of Iśvara temple in the same village Hirechauṭi.

Size 3'—6''×1'—6''.

Kannaḍa language and characters.

1. Kara-samvatsara Jyeshṭha-ba-
2. hu 1 Ādivâradalu Kan-
3. dāḷiya Honnagaḍan Āraḍi
4. Dêsigâvuṇḍana-âḷu yu-
5. ddhadalu Śivalôkake sanda
6. vîra bândhava.

Note.

This records the death in battle of a warrior (name not given) who was a servant of Honnagaḍan Āraḍi Dêsigâvuṇḍan of Kandalī on Sunday 1st lunar day of the dark half of Jyêshṭha in the year Khara.

85.

On a stone near the house of Madârsâbi in a garden belonging to the same village Hirechauṭi.

Size 3'—6''×1'—3''.

Kannaḍa language and characters.

1. śrî Śivâya nama 1 namasa-tun-
2. ga-śira-chumbi-Chandra-châmara-
3. chârave trayi-lôkya-nagarâ-rambhâ-
4. mula-stambâya Svayaṃbhuvê śu-
5. bham astu svasti śrî jayâbhyudaya-Salivâ-
6. hana-śakha-varusha 1646 ne Krôdhi
7. Śrâvaṇa-bahula-Panchami-Sôma- . .
8. dandu Guttaḷada Mânika-Kâḷaga-
9. uḍarâ Lingapagaḍaru samarpi-
10. sida umbaḷi oḷḷ6 holanu Ma-
11. dapagaḍaru ûḷigada nama
12. Kanchapage daya-
13. pâḷsidru

Note.

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaḍaru, (son) of Mânika Kâḷagaḍa of Guttaḷa on Monday 5th lunar day of the dark half of Śrâvaṇa in the cyclic year Krôdhi, 1646 of Śâlivâhana era. The 5th lunar day of the dark half of Śrâvaṇa in the year Krôdhi, Saka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

86.

On a stone lying under a tamarind tree in the backyard of Sômaṇṇa's house in the same village Hirechauṭi.

Size 3'—0×2'—6''.

Kannaḍa language and characters.

1. namô Vitarâgâya 1 śrîmat-paramagaṇibhîra-syâdvâdâ-môgha-lân-
2. chhanam jiyât trailôkya-nâthasya śâsanam Jina-śâsanam 1 sâgara-vâri-vêshṭita-samasta-

3. dharâramanî-ghana-stanâbhôga-vidembinaṃ vidita-vistṛita sâratârâgrah-âradim
4. Nâgarakhaṇḍa-patra-parivêshṭanadim jana-nêtra-putrikâ-râgaman ittu mândude manas-su-
5. khadam Banavâsi-maṇḍalaṃ | Nâgarakhaṇḍam Banavâseg âgirkkuṃ bhû-shaṇam-bolu
6. . . . gire-bâgi merēgum nâgalatâ-pûgavanadin eseva tave som
7. Nâgarakhaṇḍa sâgaramâge tôrppu
8. . . . sukhak imbâgi ge merēvudî nanujanâ . . . Sênisetṭi
9. . . . basadiya mâḍisidaru . int aṇṇatamṃamdiribbaru Śântijinêśvara-
10. basadiyam mâḍisi santôshadim santasadim paḍedard dharâ-chandra
11. guṇa-vârdhiya paḍedu bâluttire pala-kâlam purusha-nidhi Nâga-
12. setṭi tannaya pempim deśevallarasīya-kkanumata matam
13. paḍedu sukhadim bâlṽudu svasti śrīman mahâ-maṇḍalêśvara arirâya-
14. vibhâḍa Agali bhâshege tappuva-râyaragaṇḍa chatussamu-
15. drâdhipati śrī-Vīrabukkarâya-mahârâyaru râjyam-geyyuttumi . . Vi-
16. rôdhi-samvatsara-Kârtika-śuddha tadige vara dêvara ni-
17. . . . Chandraguḍḍigaḷumappa Sântinâ-
18. tha-dêvara aṃṛitapaḍi nandâdîpa
19. kereya keḷage gadde kha 4
20. yî dharmmamam pratipâlisu
21. Vâraṇâsi Kurukshêtra
22. kavileya
23. pâtakan akku śrī Sântinâtha.

Notz.

Many of the letters in this inscription are effaced. This records the construction of a basadi to Śânti Jineśvara, one of the 24 Tirthankaras by Nâgasetṭi and Sênisetṭi of prosperous Banavâsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Sântinâtha on the 3rd lunar day of the bright half of Kârtika in the cyclic year Virôdhi during the reign of Bukkarâya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87.

On a stone set up near the temple of Dyâmaṁve on the site of a ruined village close to the same village Hirechauṭi.

Size 4' × 2'—9".

Kannada language and characters.

1. namas tunga -śiraś -chumbi- chandra-châmara- châravê | trailôkya-
2. nagarârambhâ-mûla-stambhâya śvayambhuvê svasti śrī
3. Sâlivâhana śaka varusha 1638 neya Durmukhi-saṃ-
4. vatsara Âsvijā su 1 llu śrīmatu Dêśâyī Gutṭala-
5. da Hanumanta-gauḍaru sukhadinda râjyava-
6. n âluttiralu 1626 neya Târaṇa sam | Chaitra ba
7. 5 lu barasida nirûpa Huralipaṭṭanada sime-va-
8. ḷagaṇa Hiriyachavutīya Chennabasavagauḍara maga
9. Virapagauḍarige kuduredâni teṇuva bhûmivaḷage pâlisi koṇḍaddu ga 3
10. varaha yidakke sthala . . . mēlaṇa hola . || 2 ||

Note.

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśāyi Hanumantagaḍa of Guttaḷa to Virapagaḍa, son of Chennabasavagaḍa of Hiriya Chauṭi in the district of Huruḷi-paṭṭana. The stone inscription is said to be a copy of the nirûpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Târaṇa, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśviyuja of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dêśāyi Hanumantagaḍa is stated to have been ruling the land.

88.

On a mâstikal stone set up in front of Hanumân temple in the village Chikka Chauṭi in the same Hobli (Ānavatṭi).

Size 6'—0' × 1'—3''.

Kannada language and characters.

1. svasti śrīman-mahâ-maṇḍalê-
2. svara rājâdhirāja rājaparamê-
3. svara Harihararâyana rājyôdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisâka su 8 Sô śrīmatu
6. śrī vaḍḍavyavahâri Bammiseṭṭiya ma-
7. ga Pôchidêvanu Kêtamalla
8. Kuntaladeśada Gavuḍinâḍa Tavuṭi-
9. ya mêle bandu heṇḍir-uḍe-
10. . . . vâga kâdi sattoḍe âtana sati Vijaya
11. . . . mahâsati-yâḍaḷu
12. śrīmatu Bammagaḍana maga
13. Mâda gavuḍa mâḍisida
14. madavaḷige-kalu neḍisidu mangala
15. mahâ śrī śrī

Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pôchidêva, son of Vaḍḍa Vyavahâri (chief merchant) Bammiseṭṭi in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tauṭi, in Gauḍinâḍ in Kuntaladeśa, molesting the women of the place. This stone called madavaḷige-kalu was set up by Mâdagaḍa, son of Bammagaḍa on Monday 8th lunar day of the bright of Vaisâkha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramâthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaisâkha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chauṭi.

Size 2'—6'' × 1'—3''.

Kannada language and characters.

1. Virôdhikṛitu saṃ Vaisâ-
2. ka ba l śrīmatu Chika Chau-

3. ti Gauḍa Basappage Dêśāyi
4. Guttaḷa Lachapagaḍaru barasi ka-
5. ḷuhisida viniyārtha adāgi Cha-
6. vuṭi komballi gadaḷavâgidâga
7. nînu namma makkaḷa mariyâgi kâ-
8. du kaṭikonḍidda kâraṇa ninna
9. mēlaṇa dayadinda Chikkachavuṭili
10. sattige-mânyâ ayidu varahâ-
11. na holana pâlisi koṭṭevâgi
12. nînu ninna makkaḷa makkaḷa pâraṇ-
13. pariya anubhavisikonḍu baru-
14. vudu śrī śrī.

Note.

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gauḍa Basappa of the same village as *sattigemānya* by Dêśāyi Guttaḷa Lachapagaḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virôdhikṛit. The date is not verifiable.

90.

On a stone set up in a lane in the village Enṇekoppa in the same Hobali of Ānevauṭi.

Size 2'—9' × 1'—9''.

Kannada language and characters.

1. namas tunga-śiraś -chumbi- chandra-châma-
2. ra-châravê trailôkya-nagarâraṇbha-mû-
3. la-stambhâya Śambhavê svasti śrī jayâbhyu-
4. daya nrupa-Śâlivâhana-śakha va-
5. ruśa 1628 neya Pârththi-
6. va-samvatsarada Jyêshṭha śu llu
7. śrîmatu Dêśāyi Guttaḷada
8. Hanumantagaḍaru sukhadinda
9. râjyavan âḷuttiralu Târaṇa-samvatsara-
10. da Puśya ba 9 llu nirûpa Huruḷi-po-
11. ṭṇada sîme-voḷagaṇa Kopada Mari Basapagaḍa-
12. rige kudure-dâṇi-bage teruva bhâmi voḷa-
13. ge pâlisi-konḍadu ga 3 vara-
14. ha yidakke sthaḷa kallu-maṭṭe-hola bîja-
15. vari kha . 2.

Note.

This is similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagaḍa and the date of the inscription is the bright half of Jyêshṭha in the cyclic year Pârthiva, Śaka 1628 and that the date of the nirûpa is 9th lunar day of the dark half of Pushya in the cyclic year Târaṇa. Pârthiva is however equivalent to Śaka 1627 (A.D. 1705).

91.

On a stone standing in the backyard of the house of Mallikârjunagaṇḍa of the village Enṇekoppa in the same Hobali of Ânevaṭṭi.

Kannāḍa language and characters.

1. svasti śrî Sukla-samvatsarada
2. Mârgasira suddha 13 lu sâmantâ-
3. dhipati Bammeyanâyakaru parise-
4. ya mêle bandâga Dêvayana maga
5. Haragâvuṇḍa palaran iṇḍu
6. surasatiya
7. kuyidaru
8. yanu

Note.

This is a viragal set up to commemorate the death of Haragâvuṇḍa, son of Dêvaya, after slaying many in a fight with Bammaya Nâyaka and his followers, when they made an attack on a religious congregation. (*parise*).

92.

On another stone in the same place.

Size 1'—6" × 1'—2".

Kannāḍa language and characters.

1. svasti śrî Siddhêśvara-devara keyge anyâ-
2. yavaṃ chintisidange Gangeyalu
3. sâyira-kavileyumaṃ Brâ-
4. mhaṇarumaṃ konda pañcha-mahâ-
5. -pâpada lôkakke
6. hôharu

Note.

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhêśvara and cursing those who misappropriate it.

93.

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5'—0" × 2'—6".

Kannāḍa language and characters.

1. śrîmat paramagambhîra-syâdvâdâmôgba-lâncḥhanam jîyât trailôkyanâthasya
śâśanam Ji-
2. śrîmati Mûla-sangha sanghodbhave . . .
śubhê-Deśiganê.
3. . . syâdvâdâri-nagâśani kaivalya-janmâvanih
4. bhayachandra-karunâ Kalîyugê
.
5. Buḷḷapa sóbhatê
6. Jinapada-sêveyol uchita-dânadoḷu yintu sukha. . .
. . . .

7. Jinêśvara-nâma manadol Bullapam
8. Prabhava-samvatsara dêvâla
9. mâḍisi . . (â) hâradânakkam.

Note.

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st vîragal set up in front of Śiva temple in the same village Kammanahalli.

Size 3'—0" × 1'—6".

Kannaḍa language and characters.

1. svasti śrîmatu Vîraballâla-dêva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavâradandu śrî-
4. matu . . . Bêḍara gauḍa
5. Bîramagaḍi mahâ-satiyâ-
6. daḷu mangala śrî śrî.

Note.

This is a stone set up to commemorate the sati performance of Bîramagaḍi, wife of gauḍa(, name effaced) of the tribe of Bêḍas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vîra Ballâla.

95.

On a 2nd vîragal in the same place.

Size 3'—0" × 1'—6".

Kannaḍa language and characters.

1. svasti Śukla-samvatsaradandu . . Sêna-kuḷa-tiḷaka
2. . . . nâlprabhu Yêchagavunḍa
3. kaḷḷaru kombâga kaḷḷaran iḷidu
4. svargake sanda âtana madavaḷige

Note.

This also records the sati performance by the wife of Yêchagavunḍa, an ornament of Sêna family and chief of some nâḍ, on his death in a deadly fight with robbers.

96.

On a fragment of stone lying in the Kunikeppara forest in the same Hobali of Ânavatti.

Size 2'—9" × 1'—6".

Kannaḍa language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâ-maṇḍa-
2. ḷêśvara Banavâse-puravarâdhîśvara
3. Madhukêśvara-dêva-pâdârâdhaka śrîmatu

4. Rêchadêva âlu
5. halabara kondu turuvam magulchi mârvvala-
6. vam talṭiṭidu meredu suralôka-prâptanâda âtana
7. makkaḷu Dommayya Kallayyamgaḷu kalla nilisidaru mangaḷa
8. mahâ śrî śrî.

Note.

This is a memorial stone set up by Dommayya and Kallayya, two sons of to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

97.

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevatti.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svasti śrî prithvîvallabha mahâ-râjâdhirâja-paramêśvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuḷa-tiḷaka Châlukyâbhara-
3. ṇa śrîmat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarôtta-râbhivridhi-pravarddha-mânam â chandrâ
5. baram saluttumire geṇeya śrîmatu
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu Râmiseṭṭi bandu kâdi
8. palaram kondu suralôkake sandam jîtêna
9. labhyatê surânganâ
10. kâyê kâ chintâ maraṇê raṇê.

Note.

This is a memorial stone set up to commemorate the death of Râmiseṭṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

98.

On a stone behind Ānjanêya temple in the same village Hanche.

Size 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti śrî Satyâśraya-kuḷatiḷaka
2. Tribhuvanamalladêvara
3. târambaram sa
4. ya magam Bettige Sivayya vyavahârake hôha-
5. lli Kaḍahada dâriyalu kaḷḷaru bandu
6. tâge talṭiṭidu suralôka-prâptanâda.

Note.

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

On the first stone set up in front of the same temple.

Size 4'—0"×1'—8".

Kannada language and characters.

1. svasti śrīmatu Kaḷachuriya-bhujabaḷa-
2. chakravartti Tribhuvanamalla Bijjaḷadēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshāḍha suddha
4. chaturdaśi Mangalavāradandu Hancheya
5. Bammiseṭṭiya magam Madiga Haryammarasaru
6. muttiralu kaḷḷanāyakaru bandu tāgidandu nūki
7. svāmi vesadi alagam kitt āḷdana kādu kon-
8. du taḷṭiridu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Bammiseṭṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshāḍha in the cyclic year Vyaya in the 11th year of the reign of Kaḷachurya king Tribhuvanamalla Bijjaḷadēva.

100.

On a 2nd stone at the same place.

1. paḍeyode Boppam tanna kudure nelavūri
2. Bandaneya yodeya sūregonda
3. puyyala kēḷdu kali nillade paridu tāgida Hancheyarjunan āgaḷu
4. maled-ari malla-yuddhadalu Bāguliḷigara Gauḍa-
5. maya taḷudiṇidu bidda Mallayam nalinalidu-
6. yid achharasiyar āgaḷu || svasti śrīma-
7. ch Chāḷukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puśya bahula dasami Guruvā-
9. radandu suralōkakke sārīdam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāguliḷigara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chāḷukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chāḷukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

101.

On a stone set up in grant of Durgā temple near the village Hire Māgaḍi.

Size 4'—3"×2'—3"

Kannada language and characters.

1. svasti śrīmach Chāḷukya-Vikrama-varisha
2. samvatsara Mārggaśīra vāradalu
3. Mēlāḷa

4. ya Bêdanâyakaru guḍḍaman êri hôhâga
5. Andige Mâdayan iṛiye sattusura-lôka
6. śrîmatu Giri . . .
7. Nâchiyaṇa . . . nilisida mangala ma-
8. hâ śrî śrî.

Note.

This records the death of Andige Mâdaya in fighting with the Bêḍas while they were ascending a hill. Giri Nâchiyaṇa is stated to have set up the vîragal in memory of his valour. The inscription is dated in Châlukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavallî in the same Ânevatt Hobli.

Size 2'—3"×1—0".

Kannaḍa Language and characters.

1. ūra mahâjanaru
2. Śôbhakṛitu samva-
3. charada Mâga śu 5 lu
4. śrî Āślâyana-sû-
5. trada Kâśyapa-gô-
6. trada Mariyapabha-
7. tṭarige umbali ko-
8. tṭadu yidake tapidavaru
9. tâyige tapidavaru śrî

Note.

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalâyana sūtra and Kâśyapagôtra on 5th lunar day of the bright half of the year Śôbhakṛit by the mahâjanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavallî in the same Hobli.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî pṛithivî-vallabha mahârâjâdhirajâ-pa
2. ramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷatilaka Châlukyâbharana
śrîma-
3. t Tribhuvanamalladêvara vijaya-râjyama uttarôttarâbhivṛiddhi-pravarddha-
mâna-
4. m âchandrârkkatârambaram saluttumire svasti yama-niyama-svâdhyâya
dhayâ-
5. na-dhâraṇa-maunâ-nushṭhâna-japa-samâdhi-śila-guṇa-sampannarum | chaturv-
vêda
6. ta sakaḷa-śâstra-praviṇa . . . yajña-dikshitarum satya-śau-
7. chachâra-châritra-niḷayarum (bha) ya-lôbha-durlabharum |
chatus-samaya-samu-
8. ddharanarum prabhu-mantrôtsâha-śaktitraya . . . bhitarum âśritajana
. . .

9. . . . bhivâñchhita-phala-pradarum | śaraṇâgata-vajrapanjararum śrīma-
d anādiyagrahâ (ra)
10. . . . nâḍa Jâgaḷeya prabhugaḷu samastaprajegaḷuvirddu svasti sa-
11. masta-bhuvana-jana-vikhyâta-pancha-sata-vîra-śâsana-labdhânêka-guṇaga-
nâḷankarum . . . Vîra Baḷam-
12. ju-dharmma-pratipâḷakarum bhadra-vamśô-dbhavaru Bhagavatî-
dêvî-labdhâ-va-
13. ra-prasâdarum . . . Ainûrvvargge
14. Śivapâdasêkhara parabala-sâdaka Telunga-vamśôdbhava prithviśvaranappa
Biya Baḷe-
15. gârasetṭi śrīmach Châlukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . koṭṭa bhûmi

Note.

Several words in this inscription are effaced. The record belongs to the reign of Châlukya king Tribhuvanamalladêva (with the usual titles) and registers the grant of some land to the Five Hundred Vîra Baṇanjus (merchants) by Bîya Baḷegârasetṭi, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhûs and inhabitants (Praje) of the agrahâra village Jâgaḷe, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism); possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Châlukya Vikrama era. But the 2nd year of Châlukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Giṇivâla in the same Hobli of Ānevattî.

Kannada language and characters.

1. svasti śrī jayâbhyudaya śaka
2. varusha 1374 nêya Āṅgîra-
3. sa-samvatsara Mârgasîra a-
4. mâvâse Ādityavâradandu śrīma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vûramun-
7. de gade o || o aḍake-tôṭa sahita-
8. vâgi tamma kula-svâmiya
9. nandâ-dîpakkendu samarpisi-
10. daru idake tapidavaru tamma
11. tâyige tapidavaru śrī śu-
12. bham astu.

Note.

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gaudas of Chandragutti on Sunday the new moonday of Mârgasîra in the year Āngirasa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe, Honnavar Taluk.

Size 4'—6" × 3'—0".

Kannada language and characters.

1. śrīnat parama-gambhīra-byād-vādāmōgha-lāñchhanam | jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam || śrī Jambūdvī-
2. pa-madhyā-sthita-janasara . . . ramaṇa ravābhyaṅkṛita-śrīyar . . . taddhara . . . Jinapada-padma-bhṛīṅga . . . stambhita . . . jāyātam-pattanam-tyakta-pankam
3. . . . Traividya-vallī . . . muka sulabha rāramya . . . sthita Jinēndra-pādayu-ga-padma-bhṛīṅgā samsā-
4. ra . . . mābdhi . . . teseda dudubbhūn-narēn-
5. drah(?) tadīya-vamśōdbhava Mangabhūpō sāhitva-Lakshmī . . . bhābhāti Lakshmī Jinamandirēshu kāmam kāmīta-dāyakah kana-
6. ruṭ Kādarpa-sarva-priyah kalyāṇa-kalanā-nanta śrī Manga-bhūpasya Jinēndra-pāda-dvaya-padma-gandha-mīlad-bhṛīṅgō bhavat santatam
7. tadīya-vamśa-sambhūtah Kēsavākhyah kshītīśvarah vaśīkarōti sahasā vandi-gēhēshu sampadam mupāsītum bhavatu tē gātram hi-
8. mādrikritam | śrīmat Kēsava-bhūmi-pāla-charitam śrutvā stuvan kinnaraih tōshā-kampita-sambhu-mauli-vīlasad-Gangā-tarangāspadam āśrayāśō dahatyāśu svāśrayam svatanātha sā (svīya tejasā)
9. Kēsavēndra-pratāpāgnih nāśrayam tāpayatyahō! Kēsavēndra-guṇān vaktum kōvā śaknōti paṇḍitah ākāśa-sthita-nakshatra-gaṇanā kēna muchyatē || Vardhamānānvayōdbhavē nirdhūtāśrita-
10. daridrē nijapati-niyamāntardhi-yute Honna-barasi viśuddhātṁike Ānevaḷige tilakam enikkum | ā- Honnabarasiyarasam śrī Haivanripam Jina-kramāmbuja-bhṛīṅgam bāhubala-nirjita-rī-
11. pu-bhūpam sāhasa-samudran abhinava-kāmam | tayōr abhūn nirmala-Jakka-barasi nutā suśilā Jinabhakti-yuktā tañchōpayēme vara-Mangabhūpō jāmātri-varyō bhuvi Hai-
12. varājah anindād api nirgantum bhīravah khalu vōshitah Manga-bhūpāla-kīrtis tu kāmīnīvāti-langhinī tayōr abhūtām Jinanātha-namrau mātṛā punītā-klīla-Jaina-la . . .
13. dhātriva Haivāṇa-śrī . . . Mābaḷarasi samūrjitābhvānayutā suśilā śrīman-namra-nīlūpa . . . mauli-vīlasan-māṇikyā tsarpa-dyuti-pāda-padma-nakhara śrī Pārśvanā-
14. thēnatu kāmam Mangarasātṁajō guruguna-śrī-Haivaṇākhyō bhavat . . . Jaina-yōgi-nikārar sāhitva-ratnākarar śrīmad Dhātru-nitambinīva nitarām nīpālamkritā bhū-
15. mau bhūriguṇōja-bhāskara-lasat-pratyagra-bhāsānvitō kāmam. Mangaripā . . . gurudayā-dēvī . . . śrī Mābalāmbā . . . sudhāsūti-dyuti pratyaham | kam |
16. ā-Mābaḷarasiyarasam bhūmīśa-vīnamra-pāda Kēsavabhūpam Kāmāri-bhāsita-mastaka-sōma-dyuti-kīrti kō suralōkada surataruvina guru-pha-

17. lamam meddu triptiyillade surarum dhareyôl bhûsurarâdaru vara-Kêśava-
bhûpa-Kalpabhûja-spriheyim bhâti . . . kirtyâ śrî Kêśava-kshmâpatir-
apa-
18. râmbudhi-tîragâ Jinapati-śrîpâda-padmânatâ bhûmau bhâvi-Jinêndra-
chandra-vilasach-châritranu râgodayâ samsâra-sârôdayâ |
19. tryabdhya-gnyaika-samanvitê śaka-kṛite śrî Śārvarivatsarê Mâghê mânita-
pañchamî-tithi-yutê | śrî saumyavâre site pakshe Âdirâja-vanitâ
Dharmâbhidhâne purê kâmani kârayati sma
20. Jakyabarasi Pârśva-pratishṭhâm mudâ | anantaram | Nagirada râja Honnara-
san anvaya-vârdhige chandram sale tām sogayipa Haive-bhûpanaliyam
kalikâlada
21. Karṇan embar î-jagadalu Mangabhûvarana bândhave Tangalcdêvi-nandanam
nagemogadâ Kalpabhûja Kêśavarâyanu kîrti-vallabham | kam | antâ
Nagirada râja-
22. ra santânâbdhiyolu Lakshmi-Mânika-dêvi-kântan enip Aṃbîrâyamge Kantu-
vinantudayisirda Sangarîpâlam sangavidûra Kshêmapura-tîrtha-Jinêndra-
napâda-
23. padmakam Sangarâjîyan âtmajanu Amba-mahîśana putra Sangamam
. tanna manamolvantî-dharmava mâḍi pûrvadol pingida dharm-
vella-
24. vanu pâlisidam ravichandrarullinam | ant âdharma-pratipâlaka-nenipa śrî
Sanga bhûpâlām suhadim râjyam geyuttiralâ yîleyolu yîleyolu Kuntal-
anâḍu karam ranji-
25. se paśchimanâḍu dêsadol kalave vâpî kûpa nadî-mâmaranim panasîle bâleyim
bâleyim balasikonḍu kôka-mithuna- modalâgiralalliy âravegala naḍa-
voppu
26. vî puravan âluvan Ajjanripâlan embavam | Yirundûra-dhipati tām kara-
moppuva âdiyara-bâliyim karam esevanu Tammarasa yaliyam
kirti-
27. vettan â Tammarasam | â Tammarasan-agrajeya tanûjam dhare-yol Irumdûra
bhûsura-nuta Kallarasan-anuje Tangadêvige varanenipa Haiveyarasana
vara-putram Pa-
28. dmanarasa Jaina-pada-bhaktam | â-Padmanarasanû âtanagraje Jakkala-
dêviya tande Haivanarasarû Pârśvatîrthêśvara mâḍida-
nityapûje-
29. âhâradâna-modalâda (vu) mellavam purô dige salisi munnina dharm-
vellavam neṇemâḍi baḷikka tannoḷu sannuta-buddhi puṭṭe Jinêndran
abhishêkavu nitya-pû
30. janam munnesevanna-dâna-modalâdavanum piridâgi mâḍi triptiyin-
dolidu Padmarasam mige koṭṭa vṛittiyam | śrî Pârśvatîrthêśvarada śrî
kârya-
31. kkeyû anga-bhôga-chavityâlayada jîrṇôddhârakke dhârâ-pûrvakavâgi koṭ-
tantâ vṛittiya vivara Haivanarasarû tâvu mûlavâgi âluttirida Konuvanîya-
32. li Kangana kuḷiya hanneradu mûde Sunige sîme mûḍalu Abhinasetṭiya
hittila gade tenkalu haridu kôḍi gaḍi paḍuvalu Tammarasara hosa-gadde-
yalu yikkida kallugaḍi
33. baḍagalu Hileyabbâge gaḍiy inti chatussîmeyimḍoḷagulla kalaveya
samasta-vṛitti Padmarasarû tâvu mûlavâgi âluttaidda Honnamana kereya
34. mēle yetti Honnâbarada nâlkuvare honnanû tamma amma Tangala-
dêyiarige puṇyârtha parihâramâge biṭṭudu Haivanarasarû ta-
35. mma manah-pûrvakavâgi koṭṭu sarvamânyavâgi mûla-sthalavâgi tâvu
âluttam yirdu yaḍeya majjana vṛittige gaḍi mûḍalu hoḷe tenkalu
hoḷe gaḍi paḍuvalu
36.
37. samasta-vṛittiyânû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâḍi koṭṭaru mattu âhâra-dânakke yâ chityâlayada . .
griha.

Note.

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmaṇṇarasa for the service of God Pârśvatîrtha and for the repairs of the temple for the peace of his departed mother Tangaladêvi. Provision for the worship of God Pârśvatîrtha is stated to have been made by Padmaṇṇarasa. his elder sister Jakkaladêvi and the donor's father Haivaṇṇarasa. Padmaṇṇarasa, the donor, is described as the son of Haivaṇṇarasa, husband of Tangalêdêvi, who is said to be the sister of Kallarasa of Irundûr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntalanâḍu. Ajjanripa is stated to be the contemporary of Sangabhûpâla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangana) who is said to be son of Ambîrâya and his wife Mânîkadevi and descendant of King Kêśava, son of Tangaladêvi, a relation (bândhave) of Mangabhûpa. Kêśava is also said to have married Mâbalarasi, sister of Haivaṇa, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivaṇa and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Mâgha in the cyclic year Śârvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kaḍê-basti near Nagaragêri-basti in Gersoppe.

Kannada language and characters.

1. Kêśava kuḷi mûḍe 12 Honnûrali Nangemakke 10 mûḍe Yîḷeya Muddâ 7 mûḍe te-
2. regâgi mêtâdaru â honnina-dânakke Mâgoḍâseya arekâra Sivadêvaya.

Note.

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgoḍâse occuring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mûḍêjina close to Nagaragêribasti in Gêrsoppe.

Kannada language and characters.

- Ghanaśôka-vali-manjuḷa-Dêśigaṇa Lalitakîrtti-muni-sûnôh śrî-Dêvachandra-sûrêr upadêśân Nêmi-jina-bimbam ||
2. ślokaḥ || Ojaṇa-śrêshṭhi-putrôsau Kallapa-śrêshṭhi-pungavah akârayat sutô yasya Mâbâmbâ-garbhajôjaṇah ||

Translation.

This image is caused to be made by Ajaṇa, son of Kallapa-śrêshṭhi and Mâbâmbâ, Kallapaśrêshṭhi, being the son of Ojaṇa—under the instructions of Dêvachandrasûri, disciple (son) of Lalitakîrti of Dêśi-gaṇa and Ghanaśôka-vali.

108.

On a 1st inscription-stone by the side of Vaidhamânabasti near Nagaragêribasti in Gêrsoppe.

Size 6'—0" × 2'—9'.

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jîyât trailôkya-nâthasya śâsanam Jina-śâsanam śrîmad dêva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-viśiṣṭhâya bhavyâḥi-kunnu-
dêndave tam vande Dêvadêvaṃ suruchi-
3. ram anagham châru-kaivalya-nêtram nityam nirvâṇaîamâ-kucha-vilikkhat-
kâśmîra-râgam varâgam tungam Dêvêndrâ-namra-pâ-
4. dam guṇa-vilasad anantam svabôdhâtma-tatvam mâṅgalâya bhavya-
sârtham nihata-Manasijam navya-dharma-svarûpam | idu
5. Jambûdvîpam amtâ Bharata-vishayadoḷ paḍuva Mêrusirda . . pada-
pind â-Mêruvim dakṣiṇade Tuḷu Kongindav i śuddha-
6. dipam mudadim . . . tengu . . vaḷi panasam nadî-tiradoḷ kaungu jambû
sadanam chelvâgi tôrkkum
7. . . biḍâra hasti-samûham | â Tuluvâ-dhîśa-ramaṇi . . vadana-mâgi
tôrpudu nayadim nîtiyuta Gêrasoppe sôli-
8. sutirpudu vibhavadimdây Amarâvatiyam | antâ Nagiriya râjyak adhî-
śvaranenisida Marulayarasar-anvaya-sampradâyadâ-
9. yadim banda kîrtige jayastambhanenisirda Haivebhûpâlana pratâpaventene
sândra . . dēbha-kundôdgama-kumudana-
10. mala-mallikâ-phulla-mukhya-brindam Gangâ-taranga-taraḷa-harahâsam târa-
nîhâra-hâram sandirdi Chârukîrti . . .
11. prasavad-anunaya-vembina . . . mâlpudu śrî Haive-bhûpâlana nîja yaśa-
mam baṇṇisal ballanâ-
12. vam Dakṣiṇa-maṇḍalika . . . nijanivâsa sallakṣhaṇa râjarâja-
katakamgala sûreyaṇ â-
13. yade Toṇḍa-maṇḍala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-
du
14. naḷiyade nôlpaḍam mâvaniyankakâgarati-chakrada hasta-parâkranânkan
i Haiva-nripâla chitra-ya-
15. sô ninnaya dundubhi-tâḍanangalim jâvaḷi-śabdadim paridu dûradi
sancharisuttamirpudâ . .
16. . . . yeseva râja-hridayangalu bhinnagalâda vadbhutam | śrîmad dēva . .
. . . guru-guṇâdbhuta-Mahânâgêndra-paṅchâ-
17. sva sandirda hâsada vaihâḷi mahâ-dâkinî-nâmôpadravani ellavam
. . . . śrî Pârśvatîrthêśvarâ-
18. vâsamam śrîmad Anantapâlangige nityam dîrghâyumam śrîyumam antâ
Nagiriya-pura-varâdhîśvaram māsâ
19. vaniyamkakâra mâvange-maleva râyaragaṇḍa śivasimhâsana-chakravatti
para-sâḷuvadaḍḍa-vibhâḍa kaligala mukhada
20. samyakta-chûḍamaṇi vasanta-râjya-châturvarṇyakke . . . haḷuva râyara
gaṇḍa Haive-bhûpâlam sukha-sankathâ-vinô-
21. dadim râjyam-geyyuttiralu â-Gêra-oppeya mahâjanamgala guṇamgalen-
tendoḍe | vri || adaroḷu nânâ-jâ-
22. ti-paradar-agraṇi samyaktarâḍ i Jainar paḍavar Jaina-mârgâśraya-jalanidhi-
samvardhita-pûṇachandrar mudamam krêdhâdi-
23. mû mâdudgha-perkuḷan ivar biṭṭu râdar mukhyamâda-
dhipan akhîḷa-kalâ-vallabhar kîrti-vettar amtâtâ
24. mâdaṇḍâdhipagala saha-jâta-kula-kshatriyarâḍ arasugalanvaya-
mentendoḍe svasti samadhigata-paṅcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayantî-Madlukêś-
vara-labhdha-vara-prasâda mṛigamadâ-môda Gôkarṇa
26. Mahâbalêśvara-divya-śrî-pâda-padmârâdhakarum parabaḷa-sâdhakarum
harasi-baruvara sûla nigalankamalla chaladankarâma râya-
27. ragaṇḍa sâhasamalla gaṇḍara-dâvaṇi satya-Râdhêya sâhasôttu
ta-vajra-panjara paśchima-samudrâdhi- patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtanḍa para-nripa-tâmarasa pûṇa-
chandranenisida Basava-dêvarasaru dēvarasara

29. rājyalakshmiyenisida Chandrapuravemba paṭṭanadoḷu rājyaṃ-geyyuva kâladoḷu â arasugalige paṭṭavardhana-bâhattara-niyô-
30. gigaḷ Jinasēvyānum trisaktibalayutanum shadguṇa-samarthanum rāja-kshatriya-châtur-danta Sômêśvaradaṇḍanâyaka-
31. na anvayada kirtiyentendoḷe śrī Sôma-daṇḍa-putranu bhâsura Kâmaṇṇa-daṇḍanâyakan enipaṃ sâsana-chakra-
32. varti dharma-dhâraka sâmantam kîrti-vettan amaḷa-charitram śrîmat Sômaṇadaṇḍanâyakange kâmârtha . . . tãvu puṭṭidar śrîmad Râmaṇa-nemba Heggadeya-
33. suvembî-putra-samsēvyakam Râmam puṭṭida . . . Daśaratha-sâmarthyadi . . . y Aparâjitâ-ramaṇigam sâhitya-ratnâkaram antâ
34. Râmaṇanemba heggeḍe Râmakkange tãṃ puṭṭidaṃ Śântam Yôjaṇanambi putran enisaḷ Kuntidêvi samantu
35. śrī Pându-râjange tãṃ śântam Dharmajanentu puṭṭida vol â samya-ktva-ratnâkaram antâ Yôjaṇasetṭiya janani Râmakkananvayam entendode
36. vasudheyolu negaḷte . . . asamaishvarya-sampannarum dâna-guṇa-sampanna-rumappa Nambisetṭiyara tamma setṭi- sahô-dararenisida Mâ-
37. lli-setṭi Honnapasetṭi . . . guṇâdhyarum Jaina-jana-bândhavarum â-setṭarolage mahâ-ghananenisida â Honnapa-setṭi
38.
39. śakakâla . . . sâvirada munnûra (The remaining 6 lines cannot be deciphered).

Note.

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetṭi, brother of Nambisetṭi to whose family belonged Râmakka, mother of Yôjaṇasetṭi and wife of Râmaṇa. Râmaṇa is said to be the son of Sômaṇa-daṇḍanâyaka, and brother of Kâmaṇṇa-daṇḍanâyaka. Sômaṇa-daṇḍanâyaka, was one of the generals under Basavadêvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse?, during the reign of Haiveyabhûpâla, king of Gêrasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakâla (A.D. 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamânabasti in Gêrasoppe.

Size 4'—6"×3'—3".

Kannada language and characters.

1. śrîmat-parama-gambhîra-syâdvâdâ-môgha-lañchhanam jiyât Trailôkya-nâthasya sâsanam Jinasâsanam ! Nagiriyadêśa-vemba lalanâ-mu-
2. khakke vesedirpî Gêrasoppege vara sejje-kâra sale daṇḍigeya chhatra su-châmarâlî-yim bagevuge tôrpa Haive-nripa Râmakam . . . Bamma-pu-
3. tran Obbaṇam negaḷe sannutanâda Jina-chaitya-Jinâlaya-mandîramvaraṃ Kaliyugadoḷ mahâpurusha Yôjaṇa tanna mangala
4. maṇa samavendu bhâvisi nitânta . . sthânamaṇi Jinâlayamgaḷam sale mâḍi gôpura-sumanôhara vichitra valayam Ananta-nâthana pati-
5. ya . . . dêm kṛitârthanô ! antâ Yôjaṇasetṭiya prânavallabheyâda Râmakkana guṇamgaḷ entendode śrîmatu san
6. tanâthana padâmbu-bhṛīṅganu Yô-
7. jaṇasetṭi pra ninibaru
8. lānga . . . ramya gôtra-chin-
9. tâmaṇi pârthiva . . ttaṇamene
10. -doḷ satya-dhîrôdâtta

11. seva Râmakan oppidaḷi dharitriyoḷu
12. pati-bhakte śilavati bhûnuta-châru-chari-
13. tre sakala-jîva-dayâpare santata-chaturvvi-
14. dha-dânadoḷ atinipunâteyind esedaḷi
15. Râmakkaṃ ! Jinamata-vâkyadoḷu
16. . . . sale Jina-râja-padâbja-bhṛinge tâṃ jananuta chârû-
17. sile guṇa suvrata dâna pûjeyim
18. . . . mukhi kâminî-jana-śirômaṇi yo
19. . . . yâgra nija-nâmadim nijakulônnati Râmakanopputtirdaḷu ! śrî
Jinarâja-pûjeyoḷu śrî munirâja-padâbjasêve-
20. yolo naija-guṇamgaḷim vinayadim bhavadim nija-bhâva-tusṭiyim pûjisi
bhaktiyimderagi tâṃ stuti-mâḍiyuṃ kîrti-
21. yoḷintu baṇṇi . . . koṇḍi nija-nâmaḍi Râmakan i dharitriyoḷu kamaḷadaḷa-
yatâkshi kamaḷânane kamaḷa sugandhi kômaḷa
22. . . vimalalatâṅgi . . rasayutar i Jinarâja-pûjeyoḷ samarasa-bhâvadoḷ sale
Mânikasetṭi-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyaṃ nere yoppuvaḷi dharitriyoḷu kamaḷa-
karadoḷu kamaḷini kamaḷadoḷam
24. Kamaḷe puttuvantire Nâgamanamaḷânvaḷadoḷu Râmaka vimaḷa guṇa-
bharane puttidaḷ Kaliyugadoḷu
25. Râmakkana anvaya mentendode l Huligereya pañcha bastiya mundaṇa
Hiriya angaḍige mukhya-
26. vâda Kiriya Râmasetṭi â-maduvaḷige Gangâyî avara makkaḷu Baiche setṭiyaru
âtana tangi Sômaḷve
27. â Sômaḷveyanu â Huligereya Mânikasetṭige vivâhamâḍi . . avara maggaḷu
Nâgavve
28. âkeya tande Mânikasetṭi samastarû â Baichisetṭi Huligeregeydi Handigu-
ḷadali pra-
29. . . â Nâgabbeyanû salahi Hiriya Handiguḷada-Chandranâtha-svâmigala
chaityâlayadoḷu pûje
30. adike śrî-kârya naḍevantâgi vrittiyanû biṭṭu sâsanava hâkisiru â Baichara-
siyu tam-
31. ma sose Nâgaveyanû Gêrasoppeya seṭi Guttavâyî Ojeya maga Mânika setṭi-
yanû tânu vivâ-
32. hava mâḍi â Mânikasetṭiyanvaḷamentendode Guchhakkiya Nâgisetṭiya
maggaḷu Râmaḷve âkeya pu-
33. tra Mânikasetṭi Mânikasetṭigû Nâgaveyavarigû janisida makkaḷu Harisetṭi
Kâmaṇa
34. Nêmaṇṇasetṭi Saraṇasetṭi Sangapa yintaivarolaḷe Râmakkananû Gêra-
soppeya Râmaṇa heggaḍeya Mangarâja-
35. ṇana Ojaṇamge vivâhava mâḍi â Vôjaṇa setṭiyû Râmakkânû sukha sankathâ
vinôḍadim-
36. dihallige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhisi
mahâ-pratishṭheyanû mâḍsi
37. yiruttam yiralu Saka varusa sâsira-da mûnûra hadinâḷkaneya Prajâpati
samvatsara-
38. da Kârtika śuddha pañchami Âdityavâra sanyasana-samanvita-vâgi svarga-
starâḍaru . . . Madavaḷige
39. Râmakkanaḷara tande modalugonḍu charitradim negaḷe Vikrama-samvat-
sarada Âśâḍa-
40. sudha panchami Sukravâra Rôhinînakshatradalu tunga-samâdhi
41. . . . â-chandrârka-mâgi
42. mûḍe bhattavanû Vôjaṇa-
43. setṭi Râmakka
44. nishadhiya-kallinge mangala mahâ śrî.

Note.

This records the death of Râmaka, wife of Yôjanasetti, on Sunday 5th lunar day of the bright half of Kârtika of the year Prajâpati (expired). Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Râmaka is said to have built a chaityâlaya of Anantatîrtha in Gêrsoppe. Her genealogy is also given. This also records death of Mânikasetti, father of Râmaka on Friday 5th day of the bright half of Āshâḍha with Rôhiṇi-nakshatra in the year Vikrama. This date is not verifiable.

110.

On the 3rd inscription-stone near Vardhamâna-basti by the side of Nagargêribasti in Gêrasoppa.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jîyât trailôkya-nâthasya śâsanam Jina-śâsanam
2. śrî Jinarâja-râjita-padâmbuja-râjamarâla Nagariyâ râja-śirô-
3. maṇi prachurakîrti-diśaḷaya-prakâśanam tēja-bhuja-pratâpa-ripu-râja mukhâm-
4. bujam hasta-vîranam-bhûjanavandya-Honnanripan arthijanâvana-Kalpa-vrikshanum Hon-
5. na-mahîsan-âtma-jeyu Mâliyaḇ arasige Kâmarâjagam sannuta-mûrti-Honnanripanâtma-sabân-
6. dhava Mangarâjanum Manmatharûpa-Hariharanriṇipâlayanâtana putra Haivaṇarasange manah-priyân-
7. ganeyu Sântaladêvi samâdhi-kâladoḷu âkeya gurugaḷu lôka-khyâtiyanântird Anan-
8. tavîrryaru Rati-sankâśa-sobagenisi sandird â kântege Haivaṇarasa vallabha-n âdam | Smara-rûpaṃ
9. Sûdrakang î puradoḷu kîrti-vetta Bommaṇa-settiya vara-vanite Bommaka-ngam vara-sugu-
10. ṇi Sântalarasi puṭṭidaḷaḷa | Arasappodeyara tanûje vara-guṇi Bommakan âkeyâtmaje Sântakarasi-
11. yu paramana padamaṃ smariyisi sura-lôkaveydi sukhadindirdaḷu Arbantana pādâmbuja-maṃ
12. smarayisutam nambi? padama nâlage-yoḷu uchharisutta Sântakarasi śarî-ramaṃ patteṇṭu-dina-
13. doḷu sandaḷu vara-vatsara Târaṇadoḷu suruchira-Phâlgunada śuddha pādiva-tithiyôḷu Haridaśva-
14. dinadi Sântakarasiyu svargasthaḷaḷaḷ âke-nimittam mâḍisida nishidhiya kallinge mangala mahâ śrî.

Note.

This is a memorial stone set up to commemorate the death of Sântaladêvi, daughter of Bommanasetti known also as Bommarasa and queen of Haivaṇarasa. Haivaṇarasa is said to be the son of Mangarâja who was the son of Kâmarâja and Mâliyabbarasi. Hariharanrupâla is said to be another son of Kâmarâja. Mâliyabbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Sântaladêvi or Sântakkarasa whose mother was Bommakka, daughter of Arasappodeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phâlguna in the year Târaṇa. The date is not verifiable.

On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagara-geribasti in Gêrasoppe.

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādā-môgha-lānchhananṇi ji-
2. yāt trailōkya-nāthasya śāsanaṇṇi Jina- śāsanaṇṇi
3. Nagiriya kulachakravarti rāja-nirjita . .
4. lā sāmāntara vaḷiyam yintā Honnabhūpan-aḷiyam ā sāmā-
5. ntana putran arthi-kāmaṇṇi kōmaḷa marasaṇṇi ari-nṛipālan ātana . .
6. de . . . dhara Chārukīrtipaṇḍita sadguru-prabhu ā Kāmanṛi-
pālana māva
7. Yōji rājyame Nagiriyum anitum tanagāge Baichana-bhūpati ma . .
8. negaḷdam ripu-sainya navara . . . na pada-sarasi
Jinamuni-pādāmbujāta nṛipāla
9. Baichanaṣeṭṭi pariṇatāntaskaraṇam antappa Haiverāyana pratāpav
en-
10. tendode svasti śrīman mahāmaṇḍalēśvara niyamisara-gaṇḍa . .
. . . . pratāpa
11. sūpekāra siva-simhāsana-chakravarti Niḷimpa-puravarā-
12. dhīsvaranenipa Baichirājan rājyam-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Māga śu | Mandavārada
14. rātriyolu Haiverājana aḷiya Mangarājanu svargasthanāda śrī Ji-
15. narāja-rājita padāmbuja-bhṛinga . . . kīrtiyind i jagadoḷe-
16. . . . valamoppuva dāniyu Haivebhūpana rājipa paṭṭadāneyam
17. . . . gōvijanaraha Vikramasam . . . Nagira Manganṛipam suralōka-
18. k eydidam viśuddharappa matta rājam Jina-matām-
budhi-hinnaki-
19. raṇam Nagira-purādhīsa Mangarasangam rāja-sannuta
20. Ratipañchabāṇanasa . . śrī-Manga-bhūpālakam himaruk
21. śrī . . . Vikrama-samvatsrada Māgha-māsada
22. lu surānganā-ramaṇa
23. ji-ṛembinam
24. sasimitē śrī Vikramā
25. kāiyasthē Dēvappa sūbhē pakshe-vaḷa-
26. kshe Mandavāra
27. surapadamaṇṇi

Note.

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarāya on Saturday 1st lunar day of the bright half of Māgha in the year Vikrama (expired) Śāka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichanaṣeṭṭi mentioned in the record to Mangarasa cannot be ascertained.

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nagragêri in Gêrasoppe

Size 7'—6''×2'—9''.

Kannada language and characters.

1. śrī Gaṇādhipatayê namah svasti namas tunga-śiraś-chumbi-chandra-châmarachâravê trailôkya-nagarârambha-mûlastambhâya Sambhavê svasti śrīman-
2. mahâmaṇḍalêśvararu Sâluva Chenna-Bairâ-dêvi-ammanavaru Nagara-râjyavan âluvalli Haive Tuḷu Konkaṇa muntâda râjyamgaḷanu pratipâlisuttam i-
3. ddandina Sâlivâhana śaka varsha 1520 neya Hêmaḷambi-samvatsarada Mâgha ba 5 llû śrīmatu Kâśyapa-gôtrada Rik-śâkheya karṇi-
4. ka Mallarasara pautraru Sâluva sēnabôva Vaḍuga Tammappa sēnabôvaru Gerasoppeyalli kaṭṭisida dēvasthânadali śrī Tiruvengalaṇâtha-svâmiyanu prati-
5. shṭheya mâḍi â Tiruvengalaṇâtha-svâmiya pâdamûladali Chennabhairâdêvi ammanavara hesarali dēvara amṛitapaḍi nandâdîpa muntâda nitya-naimi-
6. ttikaḍa dharmavanu mana-vachana-kâya-tri-karaṇa-siddhiyinda sa-hiranyôdaka dâna-dhârâpûrvaka śâsanânkita mâḍi dēvasvavâgi biṭṭu barasida dharma-
7. da mûla sâdhana-kramaventendare namma tande Nâraṇappanavaru Nâraṇanâyakana Mallarâyanâyakana kayyali voḷage prâ-
8. ku Pramâdi-samvatsarada mēle aḍahada vṛitti śrī aramaneya adhînavâgiralu nâvu kaṭṭisida dēvâlyadali Ammanavara
9. hesarali dharmakke biḍabêkâda kâraṇa Aḷaṇchiyoḷage prâk sâmanvavâgi uttâravṛitti Anantana pâlu sahavâda sthaḷaṅgaḷu
10. â-sthaḷaṅgaḷinda Aramanega teruva beḷliya êḷûvare honninda terige saluvantâgi nâvu Aramanega kâṇike-mâḍi Ammanavara hesara-
11. lli naḍevante biḍuvaru î vṛittigaḷanu teruva arasugaḷu mânamâḍikonḍu tâvu mundâgi âḷuttam î
12. sâdhana pramânina chaturgaḍiyindôḷage Hevasa gaḍiyada Magadahalliyanu ittu gaddeya sthaḷaṅgaḷanu heṇagâgi mēlâda su-
13. diya bijavari mûḍe 25 kaṇilagadde bijavari mûḍe 4 kâḷigaddeya bijavari mûḍe 3 antu î-hesaragonḍu bareḍa sukaṇile makke sahâ bijavari
14. mûvattu âru mûḍe gadde sthaḷaṅgaḷu adakke banda tengina hittalu sahavâda î samasta vṛittiya-
15. lavanu nâvu kaṭṭisida Tirumala-dēvâlyadali Ammanavara hesarali naḍeva nitya naimittika muntâda dharmakke nâvu namma trikaṇa-suddhi-
16. yinda sa-hiranyôdaka-dâna-dhârâpûrvaka śâsanânkita biḍu dēvasvavâgi biṭṭu
17. koṭṭevu î sthaḷaṅgaḷindalu varsha 1 kke kaṭṭibaba bhatta nâḍapêṭe mûḍe 400 na-
18. ḍasuva dharmada vivara śrī Tiruvengala-svâmiya śrīkâryava naḍasutippa dēvara grâsakke nâḍapêṭe mûḍe 40 Tiruvengalaśvâmiya
19. pâdamûladalli udayakâladalli naivēdyakke pâṭhâli hoyva paḍiyindalû dina vondakke pēṭeyamûḍe 4 akkiya lekkadali varsha 1 kke sambhâ-
20. ra vēḷeya mûḍe 12 kke pushpamâleya naḍasuva hûgaḷige bhatta nâḍapēṭeya mûḍe 40 râtriya kâladalli naḍeva naivēdyakke bhaṇḍâri hoyva paḍiyinda-
21. lû dina vondakke pēṭhe voppina âḷi lekkhadalu varsha vondakke sambhyâra pēṭheya mûḍe 12 kke Dâlôjanu ûḷigava naḍasuva bhaṇḍârige bhatta
22. nâḍupēṭeya mûḍe 40 î naivēdyada upârakke mâna 1 kke naḍasuva tupa pēṭheya 1 śiddiya lekkhadalu varsha 1 kke tупpa 5 mâna mûrara krayakke

23. ga 1 || = pûjege udvârchanege saha śrīgandha-dhûpakke kraya sêru 1 kke nâdu-pêṭheya mûde vondu êlûvare honnu lekkhadalu
24. varsha vondakke bhatta nâdapêṭheya mûde 1 dina vondakke viḷeyadele 25 ra lekkhadalu varsha vondakke aḍike 3600 viḷeyadele . . . kam saha kraya
25. dēvarige uḍuva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dēvara munde belaguva nandâdîpa 2 kke dina vondakke
26. yenṇe pēṭheya aramaneya lekkhadalu âratige saluvudu saha varsha vondakke yanṇepēṭheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalû naḍava kâ-
27. rtika pûjege dina vondakke naḍeva naivēdyada akki Honnivâlada dîpârâdhane enṇe muntâdara krayakke ga 2 . . â mâsadalû naḍeva bhôjanadhaima akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyana sankrân-
29. tiya pûjege dina 1 kke enṇeya hâḍa areya lekkhadalu dina 3 kke enṇeya hâḍa 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûde 135 varaha tombhattu gulige bēḷege varaha 1 kke bhatta nâdapêṭheya mûde 6 ra lekkhadalu 9
31. pēṭheya mûde 115 nâdapêṭheya innûraivattu mûde bhattavanu tathâtithi ârabhya-vâgi Tiruvēngalanâthasvâmi-
32. ya dēvara chîṭu pramânige śrî kâryava naḍasuva bhaṭṭa muntâdavaru yettitandu î
33. bareda pramânina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sângavâgi naḍasi baharu endu Timmappa sēnabôvaru ka-
34. tṭisida dēvasthânada Tiruvēngalanâtha- svâmiya pâdamûladalu Chenna-bhairâdēvi ammanavara hesaralu naḍava amṛitapaḍi nandâ-
35. dîpa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikarana-suddhiynda sa-hiraṇyô-daka-dâna-dharâ-pûrvaka śâsanân-
36. kita biḍu dēvasvavâgi biṭṭu barasida bâḷa (,) dharmada mûlâśâsana intap-pudakke sâkshigaḷu.

Note.

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vṛittis for the service of the same god by Tammappa-sēnabôva, son of Sâḷuva Sēnabôva, and the grand son of Karṇika Mallarasa of Kâśyapagotra and Rīgveda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hēvîlambi. Śâka 1520, during the reign of Chennabhairadēvi Amma, ruling over Haive, Tuḷu, Konkana and other places. The vṛittis are said to be the village called Magadahaḷli close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûdes; Kaṇila field with the sowing capacity of 4 mûdes; Kâlî field with sowing capacity of 3 mûdes and Kaṇile-Makke field; all put together, 36 mûdes, together with a cocoanut garden yielding annual produce of 400 nâdapēṭe mûdes. These vṛittis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hēvîlambi, Śâka 1519.

On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2'—6"×2'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara chāravê | trailôkya-
2. nagarârambha-mûla-stambhâya Śambhuvê | sva-
3. sti śrīman mahâ-maṇḍalêśvara arirâya-vibhâḍa
4. bhâshege-tappuva-râyara-gaṇḍa pûrva-paśchima-
dakhina-
5. samudrâdhipati śrīmatu Pratâpavîra Dêvarâ-
6. yaru râyam-gayivali śrīmatu Pavungaḷa-saṃ-
7. vatsarada Mârگا Âdivâradaḷu â-
8. vûra Kallapa Kêtapangaḷu
9. Kêtêśvara-dêvara pratishṭheyam mādi â dêvara
10. dīptigû (â) hâra-
11. dānakkû biṭṭa gadde
12. hakkalige baḍagaḷu
13. mahâjanangaḷan oḍambaḍisi
14. koṭṭaru idake tapidavaru mâtâ-pitrigaḷige
15. drôhigaḷu li śrī śrī.

Note.

This records the consecration of God Kêtêśvara by Kallapa and Kêtapa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârگاśira in the year Paingala, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

5. The Office staff have discharged their duties with diligence and zeal.

61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :

(1) Confirmation of the rule of Satavahanas and Chutus over Mysore both by archæological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE, }
25th July 1928. }

R. SHAMA SASTRY,
*Director of Archæological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT.		Rs. a. p.	Rs. a. p.
1	T. Narisipur	Somanathpur	Sri Kesavaswamy temple.	Renovating the temple	16,217 0 0	13,176 0 0
2	Do	Do	Do	Pay of Watchman	120 0 0	120 0 0
3	Do	Talkad	Sri Vaidyeswara temple	Repairs to the Maraleswara temple attached to the Sri Vaidyeswara temple	308 0 0	308 0 0
4	Seringapatam	Seringapatam	Magazines	Preservation	30 13 0	30 13 0
5	Do	Do	Inman's Dungeon	Do	14 12 0	14 12 0
6	Do	Do	Place where Tippu's body was found.	Do	30 12 0	30 12 0
7	Do	Do	Water gate	Do	8 7 0	8 7 0
8	Do	Do	Colonel Bailey's Dungeon and Delhi bridge	Do	19 2 0	19 2 0
9	Do	Do	Obelisk monument	Do	36 13 0	36 13 0
10	Do	Do	Haviland approach roads.	Do	17 5 0	17 5 0
11	Do	Do	Elephant gate	Do	23 11 0	23 11 0
12	Do	Do	Masjid	Petty repairs	160 0 0	160 0 0
13	Do	Do	Do	Improving the khana	362 0 0	362 0 0
14	Do	Do	Sri Ranganathaswamy temple.	Urgent repairs	88 0 0	88 0 0
15	Do	Ganjam	Gumbaz	Repairs	172 7 0	172 7 0
16	Do	Thonnur	Sri Lakshminarayana-swamy temple.	Do	1,985 0 0	..
17	Do	Do	Sri Gopalkrishnaswamy temple.	Do	2,196 0 0	..
18	Do	Melkote	Sri Narayanaswamy temple.	Petty repairs	24 0 0	24 0 0
19	Mandya	Basaral	Sri Nageswara and Mallikarjunaswamy temples.	Urgent repairs	67 0 0	67 0 0
20	Nanjangud	Nanjangud	Sri Srikanteswara-swamy temple.	Repairing the vairamalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore	Mysore	Sri Svetavaraha-swamy temple.	Petty repairs	274 0 0	..
22	Do	Do	Sri Lakshmiramana-swamy temple.	Do	..	400 5 0
			II. BANGALORE DISTRICT.			
23	Closepet	Closepet	Close Memorial pillar	White-washing	5 0 0	4 0 0
24	Devanahalli	Davanahalli	Tippu Sultan's Birth place.	Do and colour	20 0 0	20 0 0
25	Channarayana	Malur	Sri Aprameyaswamy temple.	Electric light installation.	695 0 0	..
			III. TUMKUR DISTRICT.			
26	Madhugiri	Madhugiri	Fort	Repairs	1,309 0 0	1,309 0 0
27	Do	Midigesi	Venkataramnaswamy temple.	Repairs to Mahadwara	80 0 0	..
28	Do	Do	Venkataramanaswamy and Malleswara-swamy temples.	Preparation of and fixing Kalasams.	1,110 0 0	..
			IV. KOLAR DISTRICT.			
29	Bowringpet	Budikote	Birth-place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur	Nandi	Sri Bhoganandiswara-swami temple.	Repairing the courtyard and compound wall.	420 0 0	420 0 0
31	Bowringpet	Budikote	Birth-place of Navab Hyder Ali Khan.	Annual repairs	27 0 0	27 0 0
32	Kolar	Kolar	Mokbara	Special	330 0 0	330 0 0
33	Mulabagal	Avani	Sri Ramalingeswara-swami temple.	Repairs	732 4 0	..
				Construction of a car and car-shed.	4,461 0 0	..
			V. HASSAN DISTRICT.			
34	Arsikere	Arsikere	Iswara temple	Annual maintenance	114 0 0	114 0 0
35	Belur	Belur	Kesavaswamy temple	Repairing the Kalluchavadi-mantapam.	1,156 0 0	..
36	Do	Do	Do	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channarayana	Nuggehalli	Lakshminarasimhaswamy temple.	Repairs	892 0 0	..
38	Do	Sravana belagola	Akkana Basti	Do	678 0 0	..
39	Hassan	Doddagaddavalli	Virupaksh-swara and Mahalakshmi temples.	Do	246 1 0	..

APPENDIX A.—*concl'd.*

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
					Rs. a. p.	Rs. a. p.
			VI. KADUR DISTRICT.			
40	Chikmagalur	Hire-magalur	Yupastambha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Somesvaraswamy temple.	Do	25 0 0	22 14 0
			VII. SHIMOGA DISTRICT.			
42	Nagar	Nagar	Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc.	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devaru temple.	Repairs	1,160 0 0	..
45	Sorab	Kuppagadde	Do	Do	980 0 0	..
46	Shimoga	Kudli	Chintamani Narasimhaswamy temple.	Construction of an Anjaneya swamy temple.	505 0 0	..
			VIII. CHITALDRUG DISTRICT.			
47	Molakalmuru	Siddapur	Asoka Inscription	Replacement of damaged wooden shutters with an iron gate.	150 0 0	91 0 0
48	Davanagere	Harihar	Harihara-varaswamy temple.	Repairs	1,010 0 0	..

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6½" × 4¾"	Aghoresvara temple	North-west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North-east corner of Virabhadra shrine.	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandabherunda ceiling	Do	Do
10	Do	Mallikarjuna temple	East view	Nadkalasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North-west view	Do	Do
13	Do	Kedaresvara temple	North-east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi doorway.	Do	Do
15	Do	Tripurantakesvara temple	Sukhanasi doorway	Do	Do
16	Do	Ramanathesvara temple	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River.	South-east view	Jog	Do
18	Do	Kallesvara temple	..	Betur	Chitaldrug
19	Do	Ranganathaswami temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" × 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6½" × 4¾"	Do	..	Do	Do
24	12" × 10"	Persian Sanads	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple.	..	Chennarayapatna	Hassan
27	Do	Ground plan of Parsvathas Basti.	..	Heggere	Chitaldrug
28	10" × 8"	Copper-plate Inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6½" × 4¾"	Do Seals	..	..	..
35	Do	Foreign stone Inscription	..	..	..

N.B.—Also about 12 Stereo views were taken.

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No.	Size	Description	District
1	12"×10"	Chandravalli valley from Cholagudda	Chitaldrug
2	Do	View of Chandravalli valley from Ankle Mutt	Do
3	Do	Dhavalappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Cholagudda	Do
5	10"×8"	Do and fortress	Do
6	12"×10"	Neralgondi from Cholagudda	Do
7	Do	Hulegondi gorge from near Kiruban Kallu	Do
8	8½"×6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Balipatti and central rocks from Baralgondi	Do
10	12"×10"	Ankle Mutt and Panchalinga cave from north-west	Do
11	10"×8"	Full view of Ankle Mutt and Panchalinga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½"×4½"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	Viragal in Neralgondi, Ex. 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex. 28	Do
19	Do	View of buried temple from south before excavation, Ex. 28	Do
20	8½"×3½"	View of restored doorway of a fallen temple	Do
21	6½"×4½"	Modern stone dam across Hulegondi gorge and inscription stone	Do
22	12"×10"	Kadamba inscription stone	Do
23	6½"×4½"	Position of ancient dam and inscription stone, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north-east, Ex. 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex. 26	Do
29	10"×8"	View of large brick wall from south-east, Ex. 26	Do
30	6½"×4½"	Pots in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of walls and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid found in the ground near, Ex. 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12"×10"	View of the House after excavation from west, Ex. 31	Do
40	6½"×4½"	View of right bank of water-course and its layers before excavation, Ex. 40	Do
41	Do	Fire place of Satavahana layer, Ex. 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex. 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex. 14	Do
44	Do	View from top of deepest excavated portion, Ex. 14	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of stone drain, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10"×8"	Dolmen and stone drain with pottery viewed from east, Ex. 34	Do
49	8½"×6½"	Stone walls and slab near, Ex. 13	Do
50	6½"×4½"	Tiger rock, Ex. 13	Do
51	Do	View of Dolmen from west, Ex. 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex. 12 a	Do
53	Do	Interior view of dolmen from above, Ex. 12 a	Do
54	Do	Interior view of dolmen from above, Ex. 12 a	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex. 30	Do
60	Do	View of huge slabs from north-east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	8½"×6½"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10"×8"	Trench connecting Ex. 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½"×4½"	Top of dolmen stones before excavation, Ex. 32	Do
67	10"×8"	View of dolmen stones from north-west after excavation, Ex. 32	Do
68	6½"×4½"	Dolmen and pottery, appearing Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baralgondi, Ex. 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20	Do
76	8½"×6½"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6½"×4½"	View of bricks visible before excavation on Baralgondi platform, Ex. 21	Do
78	Do	Bricks strewn about on Baralgondi platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baralgondi, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	Do	Venkataramanaswami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadharesvara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abtas Khuli Khan.	Do	Do	..	..
11	Nelamangala	Sivaganga	Cave temples of Gangadharesvara and Honnadevi.	Do	Do	Report not received.		
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	Do	Do	
14	Do	Do	Timmappara Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..
16	Do	Malur	Aprameyaswami temple	Do	Do	12-27	5-12-27	
17	Do	Do	Kailasesvara temple	Do	Do	Do	Do	
18	Do	Malurpatna	Narayanawami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapurawami Brindavana	Do	Do	Do	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	..	..
21	Devanhalli	Devanhalli	Tippu Sultan's birth place	Do	Do	..	..
22	Do	Do	Fort	Do	Do	..	..
23	Do	Do	Gopalakrishna temple	Do	Do	..	..
24	Do	Gangavara	Somesvara temple and inscriptions.	Do	Do	25-12-27	30-12-27	
25	Do	Ardeshalli	Inscriptions	Do	Do	..	..
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	..	..
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	..	..
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	..	..
28	Do	Do	Somesvara temple	Do	Do	..	..
29	Do	Do	Mokhbara	Do	Do	..	..
30	Do	Siti	Sripatisvara temple	Do	Do	..	..
31	Chikballapur	Nandi	Nandisvara temple	Do	Do	27-6-28	18-10-28	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandisvara temple	Do	Do	25-6-28	18-10-28	
34	Do	Ranganathala	Ranganatha temple	Do	Do	..	..
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	6-12-27	20-10-28	
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions.	Do	Do	12-7-27	20-10-28	
37	Do	Kurudumale	Somesvara temple and inscriptions.	Do	Do	30-1-28	20-10-28	
38	Do	Mulbagal	Hyderali Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaraya Brindavana	Do	Do	..	..
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alamgiri	Venkataramana temple	Do	Do	12-7-27	20-10-25	
42	Do	Kaivara	Amaranarayana temple	Do	Do	..	..
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	..	..
44	Do	Devarayadurga	Lakshminarasimha temple	Do	Do	..	..
45	Do	Hirigundugal	Viragals	Do	Amildar	..	..
46	Chiknayakanhalli.	Settikere	Yogamadhava temple	Do	Rev. Sub-Dn. Officer.	..	..
47	Do	Huliyar	Mallesvara temple	Do	Do	15-4-28	18-8-28	
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	23-6-28	18-8-28	
42	Do	Do	Jumma Masjid	Do	Do	Do	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-6-28	Do	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Mallesvara temple	Do	Do	13-6-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	..	..

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1927-28	Rev. Sub-Dn. Officer.	..	..
57	Do	Do	Balalingesvara temple	Do	Do	..	..
58	Turvekere	Turvekere	Nandi in front of Gangadharasvara temple.	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	15-5-28	18-8-28	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	..	..
64	Do	Hulikal	Kallesvara temple	Do	Do	..	..
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer.	..	..
66	Do	Do	Lakshmiramana temple	Do	Do	..	..
67	Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..
69	Do	Do	Narayana temple	Do	Do	..	..
70	Do	Hedatole	Lakshmikanta temple	Do	Do	..	..
71	Do	Do	Nagesvara temple	Do	Do	..	..
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthi's Bungalow.	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumbaz	Do	Do	18-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	9-5-28	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portr it Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	..	..
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
85	Do	Do	Visvesvara temple	Do	Do	..	..
86	Do	Basral	Malikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
88	Do	Govindanahalli.	Panchalingesvara temple	Do	Do	..	..
89	Do	Kikkeri	Brahmesvara temple	Do	Do	16-12-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	..	..
91	Do	Santetachahalli	Mahalingesvara temple	Do	Do	..	..
92	Do	Agale	Malesvara temple	Do	Do	..	..
93	Do	Tonachi	Basavesvara temple	Do	Do	..	..
94	Do	Tenginagatta	Siva temple	Do	Do	..	..
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..
98	Do	Do	Mulesingesvara temple	Do	Do	..	..
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..
101	Hunsur	Dharmapura	Kesava temple	Do	Do	..	..
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..
105	Do	Do	Kirtinarayana temple	Do	Do	..	..
106	Do	Somanathapur	Kesava temple	Do	Do	..	..
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..
107	French-Rocks	Melkote	Narayanavami temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Darga	Do	Do	..	..
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..
110	Yelandur	Yelandur	Gaurisvara temple.	Do	Do	..	..
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer.	29-6-28	3-7-28	
112	Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	19-6-28	Do	
115	Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last Inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	D	Halebid	Hoysalesvara temple	Do	Do	Do	Do	
118	Do	Do	Kedaresvara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattasvara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Isvara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Grose's Tomb	Do	Do	..	..
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Somesvara temple	Do	Do	Do	Do	
129	Do	Javagal	Narasimha temple	Do	Do	..	..
130	Do	Hullekere	Channakesava temple	Do	Do	..	..
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	..	..
132	Do	Honnava	Kesava temple	Do	Do	..	..
133	Channarayana- patna.	Stravan Belgola	Gomatesvara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do	..	..
135	Do	Do	Inscriptions	Do	Do	..	..
136	Do	Do	Chavunderaya Basti	Do	Do	..	..
137	Do	Do	Chandragupta Basti	Do	Do	..	..
138	Do	Do	Parsvanatha Basti	Do	Do	..	..
139	Do	Jinanathapura	Santinatha Basti	Do	Do	..	..
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarayana temple	Do	Do	..	..
143	Do	Hebbalalu	Sangesvara temple	Do	Do	..	..
144	Hole-Narsipur	Hole-Narsipur	Narsimha temple	Do	Do	..	..
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Ramesvara temple	19. 6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	Bhadravati.	Lakshminarasimha temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	22-6-28	5-7-28	
149	Do	Santebennur	Mosque and honda	Do	Do	..	..
150	Honnali	Honnali	Fort	Do	Do	..	..
151	Shikarpur	Belgavi	Kodaresvara temple	Do	Do	..	..
152	Do	Do	Tripurantakesvara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Berundesvara temple	Do	Do	..	..
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	..	..
155	Do	Do	Anekallu temple	Do	Do	..	..
156	Do	Narasapur	Bastis	Do	Do	..	..
157	Do	Talagunda	Prenavesvara temple	Do	Do	..	..
158	Do	Do	Inscribed pillar in front of temple	Do	Do	..	..
159	Do	Maivalli	Inscribed pillar	Do	Do	..	..
160	Sorab	Kubbattur	Kaitabhesvara temple and inscriptions.	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do	..	..
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	19-9-27	6-7-28	
163	Do	Keladi	Ramesvara temple	Do	Do	27-1-28	..	
164	Do	Kelsi	Temples	Do	Do	21-2-28	6-7-28	
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Report no	received	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Basavana Byana	Devaganga ponds	Do	Do	18-10-27	Do	
168	Do	Humcha	Bastis and inscriptions	Do	Do	27-3-28	Do	
169	Tirthahalli	Kavaleurga	Fort	Do	Do	Report no	received	
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	Do	Do	

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	Do	Do	..	..
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar	..	..
174	Do	Marle	Siddesvara temple	Do	Do	..	..
175	Do	Do	Chennakesava temple	Do	Do	..	..
176	Do	Do	Viranarayana temple	Do	Do	..	..
177	Do	Belavadi	Mar andesvara temple	Do	Do	..	..
178	Do	Khandya	Amritesvara temple	Do	Rev. Sub-Dn. Officer	16-5-28	11-8-28	
179	Tarikere	Amritapura	Somesvara temple	Do	Do	3-6-28	Do	
180	Do	Sompur	Jain Basti	Do	Amildar	..	..
181	Mudgere	Angadi	Kesava statue	Do	Do	..	..
182	Do	Do	Kalasesvara temple	Do	Do	..	..
183	Do	Kalasa	Vidyasankara temple	Do	Do	..	..
184	Sringeri	Sringeri		Do	Do	..	..
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	26-1-28	16-7-28	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	25-11-27	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	26-6-28	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	Report not received	Do	
190	Davangere	Anekonda	Isvara temple	Do	Do	Do	Do	
191	Harihar	Harihar	Hariharsvara temple	Do	Do	19-6-28	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	..	..
193	Do	Nanditavare	Do	Do	Do	..	..

APPENDIX E.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A.D.)	1. VAIDUMBAS. Vaidumbha-mahārāja	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chôrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	31	Saka 978 (A.D. 1056) 38th year	2. CHOLAS. Kop-Parakésarivarma Râjen-dradeva.	Records the death of Sôvarasappa, son of Mayindamarasa, also called Râjendra Chôla Pallavâditya, Chief of Koranelli and Nelavanki in the battle of Pulimatti while fighting against Polakêsi (Chalukya king) while Râjarâja Brahmâdhirâjar alias Manjappayya was ruling over Mahârâjavâdi, Pulinâdu and Murikinâdu from his residence at Ballâr.
45	32	No date given. (Probably of the same date as No. 31.)	.....	Records death of a warrior Chôlaganâda, son of Chôva Vankaraga in the battle of Pulimatti in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory.
73	73	Saka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?)	3. WESTERN CHALUKYAS OF KALYANI. Âhavamalla (Someśvara I)	Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahâtatâka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Śiva temple named Anûrêśvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village. Records the grant of the toll-dues of the agrahâra village Piriur to the Brahmans Vâsudêvabhâtta and others for the maintenance of their village tank by Maneverggaḍe danḍanâyaka Guṇḍamayya.
69	68	Saka 983 Sârvari Bhâd. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailôkyamalla (Sômêśvara I).	

91	103	Châlukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).	Tribhuvanamalla (Vikramâditya VI).	Registers the grant of some land to the 500 Vîra Bananîus by Bîya Balegârasetti of Telunga-vamîa in the presence of prabhus and praje of the agra-hâra village Jagale.
71	72	Châlukya Vikrama era 5th year. Pramôdûta Srâ. ba. 10 (date irregular: 5th year of the era is A.D. 1080. Nearest Pramôdûta is A.D. 1090).	....	Memorial raised by a disciple named Vâmadêvaiya to commemorate the death of his guru Dêvaiya of Honnavura.
90	100	Châlukya Vikrama era 5th year. Prajâpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajâpati begins in A.D. 1091.)	....	Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane.
89	97	No date	Tribhuvanamalla (Vikramâditya VI).	Viragal recording the death of Râmîsetti while defending the village Hanche against the attack of Pergade Boppadêva.
89	98	No date	Tribhuvanamalla (Vikramâditya VI.)	Records the death of Bettige Sivayya while fighting with robbers.
33	13	No date	Do	See under Hoysalas.
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarânti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.)	Jayasimhadêva Jagadêkamalla.	See under Kalachuryas and Kadambas.
77	78	No date	Bhûlôkamalla	Some Kadamba King is referred to. Details are gone.
78	79	Saka 1070 see under Western Châlukyas.	4. KADAMBAS. Sôvidêva	Records a grant of land under the tank Balakere by Kâmagavûnda, son of Mâpika Kêtîsetti of Emmianur for the temple of Râmêsvara while Sôvidêva of Kadamba dynasty was ruling Banavasenâd as a feudatory of Vijayâditya, Kalachurya king of Kuntala with title Mahârâjâdhirâja, etc. The name of Châlukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord.
48	96	No date	Rêchadêva	A memorial stone set up by Domniayya to commemorate the death of his father in a cow-raid during the reign of king Rêchadêva, king of Banavase, devotee of god Madhûkêsvara.
78	79	Saka 1070 (see under Kadambas)	5. KALACHURYAS. Vijayâditya	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
80	81	Eleventh year of Kalachurya king Tribhuvanamalla: Vyaya sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.)	5. KALACHURYAS— <i>concl'd.</i> Tribhuvanamalla. (Bijjala)..	Records a fight between Banmarasa, Virarasa, and Hoysana Maṇḍalika of Gutti in the siege of Ginnalagundi and the death of a warrior Kētamallasetti during the siege.
90	99	Eleventh year of Kalachurya king Tribhuvanamalla Bijjala. Vyaya sam. Āshādha su 14 Tuesday. (Tuesday 14th June, A.D. 1166).	Do ..	Viragal recording the death of a warrior of the village Hanche while fighting with robbers.
79	80	Eighteenth year of Rāya Murāri Sôvidēva. Dundubhi sam. Āsvīja ba. 13 Sunday. Date irregular: 18th year of Sôvidēva is 1184 A.D. which corresponds to Krôdhi. Nearest Dundubhi is A.D. 1202.	Rāyanurūri. (Sôvidēva) (?)..	Viragal recording the death of a warrior Sôvisetti while fighting for the defence of the cattle of the village Vṇnegēri.
33	13	No date	6. HOYSALAS. Vishṇuvardhana ..	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishṇuvardhanadēvaru. Death of Kētamalla and Malliseti of Arasiyakere is next recorded.
28	9	Saka 1105 Sôbhakrit. Jyêsthā su 3 Vaddavāra with Vyatipāta and Utarāyana Sankramana: (Thursday 26th May, A.D. 1183).	Vīra Ballāla ..	The usual genealogy of Hoysala kings down to Vishṇuvardhana is given in the inscription. A grant of land under Kanigan-kere is recorded as having been made by Heggade Rēvaṇṇa Kētamalla of Rājyādhyaksha and the "Gojas" for the temple (Gojēsvāra of Arasikere and Amitarāsipandita of Kālāmukha sect is mentioned as the donee.
30	10	Saka 1110 Kīlaka Pushya ba. 30 Monday. (Tuesday 14th January, A.D. 1189? Date irregular.)	Ballāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballālēsvāra in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāsakti-paṇḍita, Saiva priest.

35	15	Saka 1123 Raudri sam. Uttarāyana Sankramana. Chitra śu 13 Vaddavāra. (30th March of 1200 A.D.)	Do	..	Records the gift of some land as unbali to Kātigauḍa, son of Jēḍara Dasinayya for having built a tank and the grant by Kātigauḍa of some land for service in the temples of Gojjésvara in Kōṭeyahālu, Mēlésvara in Gījeyahalli, Gojjésvara in Arasiyakere.
33	11	Saka 1143 Vikrama sam. Śrāv. ba. 1 Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?)	(Ballāḷa II ?)	..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Vīraballāḷésvara.
33	12	No date	Vīra Ballāḷa. (Ballāḷa II ?)	..	Vīragal set up by Malligaḍa in memory of the death of his brother Rāmaya in a cattle raid.
26	8	No date	Vīra Ballāḷa (Ballāḷa II ?)	..	Records some grant by Rājadhyaśhada..... while Vīraballāḍévarasa was encamped at Huligere.
88	94	Krōdhana sam. Chitra śu 10 Thursday.	Vīra Ballāḷa (Ballāḷa II ?)	..	Records the sati performance of Bīramagaḍi.
39	19	Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday ?)	Narasimha II	..	Records the construction of Sōmanāthālaya in Kēsavapura by somebody and the construction of a tank Ekkalasamudra by Ekkalasetṭi, disciple of Trilochanaḍva and the grant of some kodagi to Ekkalasetṭi by the mahājanas of Eḷavare for the construction of a tank.
22	2	Pramādi samvatsara	Hoyasaḷa Sōmēśvara	..	Records the consecration of some temple and grant of some land for the same.
69	70	No date	7. SEVUNAS.		
75	74	Dhātu Samvatsara : 7th year of the reign. (1216 A.D.)	Singhanadēva (1210-1247 A.D.)	..	Sarvādhikāri Honnama, son of Ariya Malisetṭi is recorded to have made a gift of land in Honnavura for a Śiva temple.
76	75	Chitrabhānu sam. Bhādrapada. Monday : 11th year of the reign (August, 1282. A.D.)	Singhanadēva	..	Records a grant of land to a Śaiva priest, Hiriyūra-sthānādhīpati by Bommeya Nāyaka.
			Rāmachandrarāya	..	Memorial stone set up to mark the death of Bankana in a fight with Hadevaḷa, <i>aliya</i> of Parvata Voḍeyar.
84	86	Virōdhi sam. Kārtika śu. 3. (October 15, 1349 A.D. ?)	8. VIJAYANAGAR.		
			Vīra Bukkarāya	..	Records the construction of Śāntinātha basti by two merchants of Banavase and grant of some land for the basti.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kīlaka sam. Chai. śu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?)	8. VIJAYANAGAR— <i>contd.</i> Vīra Bukkaṇṇa Voḍeyar	Records the construction of Mallikārkya temple in Arasikere called Udbhava-Sarvajña-Vīravijaya-Ballālapura by the mahājanas of the village and the grant of some land for services in the temple including wages to the <i>kalakutiga</i> by the mahājanas under the orders of mahāpradhāna Basaveya-daṇḍāyaka and during the administration of Nāyaka Ācharasa, son of Sāvupeya Viṭhangalu.
59	56	Saka 1302 Raudri sam. Māgha ba. 1 Monday Rōhini. (Date irregular: Saka 1302 Raudri. Māgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Māgha śu 11, January 7, 1381).	Vīra Bukkarāya Mahārāyaru.	Records the grant of some land in the village Maddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēśinātha by the mahājanas and gaṇḍu-prajegaḷ of Maddūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
85	88	Saka 1321 Kshaya sam. Vaiś. śu 8 Monday. (Date irregular: Saka 1321 is Pramāthin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Saka 1308.)	Hariharaṛāya (Harihara II)	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauti (Chauti) in Gaṇḍinād and Kuntaladēsa.
47	36	Virōdhi sam. Kārtika śu 1 Monday. (A.D. 1409 Virōdhi falls in the reign of Dévarāya I but the week-day is irregular for that year.)	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Records the grant of tax on looms, etc., of the village (Ganga vādi ?) for god Nanjarasa Voḍeyar.
62	60	No Date.	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Virāgal recording the death of Kāmagauḍa.
51	44	Saka 1419 Pingala sam. Śrāv. śu 15 Saturday with Dhanishṭhā (Saturday 12th August 1497 A.D.)	Kaṭhāri Śāluva Narasimha	Kaṭhāri Śāluva, son of Bukkāmbikā is recorded to have performed Tulāpurusha-dāna and to have given away the village Mādā-nāyakanaḥal'i to the Brahman Kāmiyāchāya, a worshipper of goddess Ambikā.

56	49	Saka 1440 Īśvara sam. Kār. śu 12. (Śaka 1439 is Īśvara. Kār. śu 12 of this year falls in October 1517 A.D.)	Krishnarāya	Records the gift of the village Kundalavâḍi by the king to a Brahman Rāmānuja.
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (lunar eclipse) date irregular : Śaka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Śaka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutarāya	Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkatādri daivajna, great-grandson of Venkatādri-yajamāna of Ānegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
63	64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse) : date irregular. Jaya is Śaka 1456 or A.D. 1534.	Do	Records the grant by Chikappannarāya of Guttala of the office of <i>dēspande</i> in Huruipāleya to Venkatādriyajamāna, same as that referred to in the above inscription. The grant ends with the name Khaṇḍerāya (grant probably spurious).
60	57	Svabhānu sam. Śrā. śu 10	Tirumalarāya	Registers the gift of some land for food-offerings to god Sōmēśvara of Upēndrapura by the nāḍ-gaudus of the village.
97	108	Saka 1300 (A.D. 1378)	9. GERSOPPE CHIEFS. Haiveya-bhūpāla	Records some grant made by Honnapasetti, brother of Nambiseti. To this family belonged Rāmakka, wife of Rāmānāhegaḍe and mother of Yōjana-setti. Rāmānāhegaḍe was the son of Sōmana daṇḍanāvaka, an officer (paṭṭavardhana-bāhattaraniyōgi) under Basavadēvarasa, ruler of Banavasi and Gokarna whose capital was Chandrapura (Chandragutti?). Basavadēvarasa's overlord was king Haivebhūpāla ruler of Gersoppe kingdom. All the above rulers are stated to be Jains.
99	109	Saka 1314 Prajāpati sam. Kār. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nripa	Records the construction of a Jaina basti called Anantatīrthankarachaityālaya in Gersoppe by Yōjanasetti. His wife Rāmakka was the daughter of Mānikasetti and Nāgave and died by <i>sanjāsana</i> .
100	111	Saka 1323 Vikrama sam. Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Śaka 1322.)	Baichirāja	The inscription records the death of Maṅgarasa, chief of Nagirapura, <i>aliya</i> of Haiverāja. Baichirāja seems to have been in some way connected with Haiverāja and Honnabhūpa, rulers of Nagiri kingdom.

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Tārana sam. Phāl, śu 1 Sunday (A.D. 1404 is Tārana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	9. (Gersoppe Chiefs— <i>concl.</i> Haivanarasa	This is a memorial stone recording the death of Sântaladēvi, daughter of Bommanasetṭi and Bomnakka, who was a daughter of Arasappodeyar. Sântaladēvi's husband was Haivanarasa, son of Mangarāja who was the son of Kânarāja and Māliyyabbarasi, daughter of king Honna of Gersoppe.
95	105	Saka 1343 Śārvari sam. Māgha śu 5 Wednesday (January 8, 1421 A.D., if Śārvari, Śaka 1342 is taken.)	Do	Records a grant of land by Haivanarasa, his son Padmannarasa and daughter Jakkaladēvi for Pârśvanâtha temple in Dharmapura and in memory of Tangaladēvi, wife of Haivanarasa. The ancestry of Tangaladēvi and Haivanarasa is next given. Then come the names Mangabhûpa, Kêśava, Honnabarasi of Anevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhûpa and her children Haivana and Mâbalâmbâ. Mâbalâmbâ's husband is stated to have been Kêśavarâya, son of Tangedēvi, related to Mangabhûpa, who was the son-in-law of Haivebhûpa, a descendant of Honnarasa king of Nagira. Ambârâya, husband of Mânîkadēvi was descended from Kêśavarâya. His son, Sanga, a devotee of God Jinêdra of Kshênapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripâla ruling in Pâschîmanâḍu in Kuntaladêṣa. His son-in-law (?) was Tammarasa, ruler of Irundûr. Tammarasa's elder sister's son was Kallarasa of Irundûr. Kallarasa's sister was Tangaladēvi, wife of Haivanarasa and her son was Padmannarasa, the donor.
102	112	Saka 1520 Hévalambi sam. Māgha ba 5 (Śaka 1519 is Hévalambi. Māgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Śaluva Chennabhairâdēvi of Nāgira kingdom.	Chennabhairâdēvi is stated to have been ruling over Haive, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvengalanâtha temple in the name of the queen at Gersoppe by Vāduga Tammappa Sênabôva and the

71	70	Vijambi sam. Bhādrapada śu 14 (No Saka year is given. Vijambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)	Do	Records the grant of some land by Śenabōva Timmarāsaia for offering lights in the temple of Hanumantēśvara in Gōvar-dhanagiri.	gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.
95	107	No date. (May belong to the same date as No. 112; the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)	No king	Records the setting up of an image of the Jaina god Nēminātha by Ajana whose mother was Mābāmbā and whose father was Kallapaśrēsthī, son of Ojanaśrēsthī. The guru of Ajana is stated to be Dēvachandra, son (disciple) of Lalitākīrti of Dēsigana and Ghanasōkavali.	
67	65	Saka 1431 Vibhava sam. Kārt. ba 30 Sunday (Solar eclipse) (late irregular: Vibhava is Saka 1430. If Saka 1431 is taken, Kārtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)	10. Keladi chiefs. Sadaśivanāyaka	Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadaśivanāyak. son of Chaudagaṇḍa Bhadragaṇḍa, son (?) of Basagaṇḍa, grandson of Gōpagaṇḍa and great grandson of Dēvagaṇḍa. The titles Yaḍava-Murāri, Kōtekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.	Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadaśivanāyak. son of Chaudagaṇḍa Bhadragaṇḍa, son (?) of Basagaṇḍa, grandson of Gōpagaṇḍa and great grandson of Dēvagaṇḍa. The titles Yaḍava-Murāri, Kōtekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.
61	58	Saka 1596 Pramādi sam. Nija Bhādra. ba 5 (Pramādi is Saka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).	Chennammāji (Queen of Sōmasēkhara Nāyaka).	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.
63	61	Saka 1607 Raktākshi sam. Nija. Śrāv. śu 5 (Saka 1606 is Raktākshi. Nija Śrāv. śu 5 of this year is equivalent to August 5, A.D. 1684).	Do	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.
64	62	Vriśa sam. Phāl. śu 10 (The only Vriśa in this reign falls in Saka 1563 and Phāl. śu 10 of this year is equivalent to February 29, 1642 A.D.)	Vīrabhadranāyaka	Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.	Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concl'd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54	47	Saravajit sam. Śālv śu 6 (July 23, A.D. 1707 ?)	11. MYSORE KINGS. Kañṭhārava-Narasarāja Oḍeyya (II).	A <i>nirūpa</i> issued by the king to Chaluvaia of Mahāsūra-nagarada hobali-sīma-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmīkānta temple in Kalale village and to set up an inscription stone to mark the grant.
54	48	Sarvadhāri sam. Kārt. śu 15 (Oct. 18, A.D. 1708 ?)	Do	A <i>nirūpa</i> issued by the king to Haridāsaiya, <i>manehagāra</i> to pay up all the revenues of the villages Uppinalalli and Sōre-kāyipura for services in the same temple (of Lakshmī-kānta)
53	46	Khara sam. Vaiś. śu 11 (April 18, A.D. 1711 ?)	Do	A <i>nirūpa</i> issued by the king to Chaluvaia (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.
53	45	Śaka 1683 Vishu sam. Kār. ba 10 (Nov. 21, A.D. 1761.)	Krishnarāja Vodeyar (II)	Records the purchase grant of the village Chilikavādi in Satyā-gāsthala on the receipt of the price from the settis to Venkataramaia by the king.
76	76	....	12. MISCELLANEOUS (CHIEFS. Mārarka-arasar (king of Banavase). Vīra Channa Nanjarāya Oḍeyar.	Vīragal recording death of a hero in the village Bandane.
48	37	Śaka 142. Raudri sam. Push ba 10 Tuesday (5th January, A.D. 1501).	Nanjarāya Oḍeyar.	Records the building of a new village Rāuttapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhu</i> s and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantrīśvara under the <i>nirūpa</i> of mahāpradhāni <i>Siddhagayārāṇḍa</i> , a minister of mahāmaṇḍalēsvara Vira Channa Nanjarāya Oḍeyar.
80	90	Śaka 1628 Pārthiva sam. Jyesh. śu. Tārana sam. Pushya ba 9. (Pārthiva is Śaka 1627 or A.D. 1705) Tārana is Śaka 1628 or A.D. 1706.	Deśāyi Guttalada Hanuman-tagaṇḍa.	Records some remission of tax for the maintenance of horses granted to Mari Basapagaṇḍa of Kopa in Huruipattana-sīma.

85	87	Śaka 1626 Târaṇa sam. Chaitra ba. 5 September 5, 1716 A.D.	Do	Records similar remission granted to Virapagaṇḍa of Hirīya Chauti.
86	89	Śaka 1638 Durmu- khi sam. Āśv. śu 1 Virôdhikṛit sam. Vaiś ba 1	Dêśavi Guttala Lachapa- gaṇḍa.	Registers gift of some land in the village Chikkachauti as <i>sallige-nûnga</i> to Gaṇḍa Basappa.
83	85	Śaka 1646 Krôdhi sam. Śrâ. ba 5 Monday. (Wednesday ? 29th A.D. 1724.)	Guttala Mânika Kâlagaṇḍa's Lingapagaṇḍa.	Records the gift of some land to Kanchapa a servant.
57	50	Bahudhânya sam. Śrâ śu 15	Bayichanâyaka	Records the gift of some land for the service of god Vîra- bhadra.
13. MISCELLANEOUS—DATED.				
50	43	Śaka varsha 904 (hitra (bhânu) sam. Śrâ. śu 10 Monday.	....	Records the construction of a temple and the grant of some land in Oragâl village by some Brahmans of Malur and Mallayya.
92	104	Śaka 1374 Āṅgiras sam. Mârga. 30 Sunday (Sunday 10 December, 1452 A.D.)	....	Records the grant of some land in the village Nellikoppa for nandâdîpa in some temple by the gaṇḍas of Chandragutti.
49	39	Śaka 1440 Bahudhânya sam. Pushya śu 10.	Mahâmaṇḍalêśvara..... ....nâyakaru.	Records the grant of right to collect tolls and other taxes.
50	42	Śaka 1462 Vikâri sam. Phâl. śu. 5.	Varadarasa: Narasayya	Records the grant of some land to somebody.
81	82	Śaka 1690 Parvadhâri sam. Mâgha śu 7 (13th February, A.D. 1769.)	Basavalingappa, gaṇḍa of Nandinâthapura.	(Gift of some land for nandâdîpa at the gadige of Koṭṭûra Basavêśvara.
68	67	Śaka 1730 Vibhava sam. Āśv. śu 13 Sunday (2nd October, A.D. 1808.)	....	Registers the sale of a slave-girl of Holey caste.
<i>The rest are private grants without dates.</i>				

APPENDIX D.
INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುರ್ಗದ ದಿಂಪಿಕ್ಕಿನ ಶಾಸನಗಳು

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು

1

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ.....ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
- ² ಸುದ..... ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
- ³ ಕಲಗಡು.....ನಡಿಗರ
- ⁴ ನಾರಯನಾಯ.....ಮಡಿದಂ

2

ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'x2'

- 1
- 2
- 3 ಪ್ರಮಾದಿ
- 4 ಸಂವತ್ಸರ
- 5
- ⁶ ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಹೊಯ್ಸಳ ಸೋಮೇಶ್ವರ
- ⁷ ಕಂಕಪ್ಪಜೀಯ
- 8 ಮತ್ತರಾ
- 9 ಪ್ರತಿಷ್ಠೆ
- 10
- 11 ಸಾಸಿರ ಕವಿಲೆಯ
- ¹² ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- ¹³ ಜಾಯತೇಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀ
- ¹⁴ ಯೋಧವದ್ಧಿಃ | ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಧದ್ಧಿಃ

3

ಅದೇಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಆಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> ¹ ಯೀ ದೇವಸ್ಥಾನ ಶಿಲಿಪಾಗಿ ಇದಂ ² ತದನು \|೦ ³ ಯೀಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ | <ol style="list-style-type: none"> ⁴ .....ತಿಮ್ಮಪನಹಳಿ ರಂಗ ⁵ .....ಚಂನ ಬಸವ ⁶ .....ಸ್ವರು ಮಾಡಿದ ಸೆವೆ |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|

ಹಾಸನ ದಿವ್ಯ ಕ್ಷಿಪ್ರ ಶಾಸನಗಳು

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕೆರೆ ತಾ|| ಕನಕಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- ¹ ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- ² ರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- ³ ೧೨೯೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯತ್ರ ಸು ೧ದಂದು ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ
- ⁴ ಅರಿಯಾವಿಭಾಡ ಭಾಷೆಗೆತಪ್ಪುವ ರಾಯರಗಡ ಶ್ರೀ ವೀರಬುಕ್ಕಂಣಪೊಡೆಯರು ಪ್ರಿಥ್ವೀರಾ
- ⁵ ಜ್ಯಂ ಗಯಿವಲ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಸವಯ ದಂಣಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಲುಪಯ
- ⁶ ವಿರಂಗಳ ಮಗ ನಾಯಕ ಅಚ್ಚರ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಕಿ
- ⁷ ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ತದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದ್ಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬಲ್ಲಾ
- ⁸ ಳ ಪುರವಾದ ಅರಸಿಯಕೆಲೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೊಕ್ಕಲು ಮಾ
- ⁹ ದಿದ ಧರ್ಮಪೂರಡಿಯ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಹೊಸ್ರಾಗಿ ದೇವಾಲಯ ಮಾಡಿದ ಸಂಮಂಥ ಅದೇ
- ¹⁰ ವರ ಅಮೃತಪಡಿಗೆ ಅಗುಳಿಯ ಬಯಲಲು ಆವೇವರ ಗದಕಂಬ ೪೦ ಆ ದೇವರ ಕೈಪೂರ
- ¹¹ ದಿ ಯೊತ್ತಿನಲಿ ಕೈ ೧ ಸಂಜೆ ಮರದ ಹಿಂದಣಕ್ಕೆ ೧ ಅನ್ನು ಆ ದೇವರ ಅಮೃತ ಪ
- ¹²ದಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹುಪು ಶ್ರೀಕಾರಿಯ
- ¹³ ದೇವಾಲಯ ಮಾಡುವ ಕಲುಕುಟಗರಿಗೆ.....
-ಮಾಡುವುದಕ್ಕೆ.....ಸಹಾಯವಾಗಿ
- ¹⁴ಗಿ.....ಸಂಮಂಥ ಆ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- ¹⁵ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
- ¹⁶ ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತ್ತಿನಲಿ ವೀರ ಮಾಡಿಕೊಂಡಿಹ ಹೊದೋಂಟ ಆ ವೀರ ಅಯ
- ¹⁷ಹಿಂದೆ ಪೊಂಡು.....ಹೊದೋಂಟ ಆ ದೇವರಿಗೆ ಸಲುವುದು.....ಧರ್ಮವನ
- ¹⁸ ಳಿದವರು ಕಾಶಿಯಲಿ..... ಕೊಂಡ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- ¹⁹ ಬೊಕ್ಕಸದ ಸೇನಬೋವ ಜನನಯ್ಯನ ನರಸಿಂಹಪದೇವನ ಬರಹ

5

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲಿ.

- | | | |
|-----------------------------|--|---------------------------------|
| ¹ ಪಯಿಂಗಳ ಸಂ | \| | ⁴ .....ಗಳು.....ಬಿಟ್ಟ |
| ² .....ಅಸಾಡ..... | \| | ⁵ .....ನಂದಾ..... |
| ³ ....ಶ್ರೀರಾಮಯ | \| | ⁶ ಧರ್ಮ |

6

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

- | | | |
|-----------------------------------|--|----------------------------------|
| ¹ ಬರ ಸಂವತ್ಸರದಲು | \| | ⁴ ವರ ಸೇವೆಗೆ ಯೆತ್ತಿಸಿದ |
| ² ಮಲ್ಲಯದೇವಯ್ಯ | \| | ⁵ ಕಲ್ಲುಕೆಲಸದ ವಂಟ |
| ³ ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇ | \| | ⁶ ಪ |

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬೆಟ್ಟದಬುಡದಲ್ಲಿ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6 " × 2'—0"

- | | | |
|--------------------------------------------|--|------------------------------------------|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿಕೃತಿ ಸಂವತ್ಸ | \| | ⁵ ಯ್ಯನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ |
| ² ರದ ಶು ಸು ೧೩ ಶು ಶ್ರೀಮತು | \| | ⁶ ಜನಂಗಳುಂ ಸಮಸ್ತ ನಖರಂಗ |
| ³ ಮಹಾಪ್ರಧಾನಂ ಬಸವದಂಣಾ | \| | ⁷ ಳು ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ |
| ⁴ ಯಕರ ನಿರೂಪದಿಂ ತವ್ವ | \| | ⁸ ಬಿಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ೫ ಅಯ್ಯ |

ಅದೇ ಅರಸೀಕೆರೆ ತಾ|| ಕನಬಾ ಹೋ|| ಮಳೆಮಲ್ಲೇಶ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹೊಲದ ಬದುವಿನಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—6"×3'—6"

- 36 ಹೊಯ್ಸಳಾ ದೊಳ
37 ಅವರೊಳ್ ಮಧ್ಯಮನಾಗಿ
38 ರೋಕೋತ್ತಮಂ ತಾನೆನಲು
39
40 ವೀರಬಲ್ಲಾಳ ದೇವರಸರು
41 ಹುಲಿಗುಳಿಯ ನೆಲೆವೀಡಿನೊಳು
42
43
44 ರೋಕದೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು
45 ಪ್ರಜೆ ಮೆಚ್ಚಿಗಂಡರುಂ
46 ರಾಜಾಧ್ಯಕ್ಷದ
47 ರಿಗೆ ವಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
48
49 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು
50 ಇಂತೀಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ್
51 ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ಕವಿರಯ ಕೊಂದ
52 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ||

ಅರಸೀಕೆರೆ ತಾ|| ಅರಸೀಕೆರೆ ಚಾನಿನ ಬಳಿ ದೊಡ್ಡಕೆರೆಯ ಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿ ದೊರೆತ ಈಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7'—6"×3'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಸಂಧವೇ || ಶ್ರೀಸೋದರಾಂಬುಜ ಭವಾದುದಿತೋತ್ಥಿ ರತ್ನಿಜಾತೇಂದು
3 ಪುತ್ರ ಬುಧಪುತ್ರ ಪುರೂರವಸ್ತಃ | ಆಯುಶ್ಚತಸ್ಯ ಸಹುಷೋನಹುಷಾಧ್ಯಯಾತಿ
4 ರಾ ತನ್ಮಾದ್ಯದುರ್ಯುದುಕುಳೇ ಬಹವೋಬಧೂಪುಃ || ಖೃತೇಷುತೇಷುನೃಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಶಿವ್ಯನೇ
ಮುನಿವರೇಣ
5 ಸಕಃಕರಾಳಂ | ಶಾದ್ಧೂರ್ಧಕಂಪ್ರಿಧ್ವಿ [ಪ್ರತಿಹಿ] ಹೊಯ್ಸಳ ಇತ್ಯತೋಘೋತ್ತಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ
ಲಕ್ಷ್ಮತತೋದ್ವಾರಾವತೀನಾ
6 ಧಾಃ ಪೊಯ್ಸಳಾದ್ವೀಪಿರಾಂಚ್ಛನಾಃ | ಜಾತಾಶ್ಚತಪುರೇತೇಷು ವಿನಯಾದಿತ್ಯಧೂಪತಿಃ || ಶ್ರೀಮತು ಯದುಪಂಸೋ
ದ್ಭವ ಧೂಮೀಂದ್ರ
7 ನತ ಕಿರೀಟತಟ ಘಟ್ಟತಪಾದಂ ಹೇಮಾದ್ರಿಯು ಧರಣೀಪತಿನಯಾದಿತ್ಯಂ || ಕೆಳಗಂಗೆಯೊ
8 ಇಮಳತೆಯಿಂ ಕಳೆಸೊಬಗಿಂ ಗಿರಿಜೆಯೊಳನೆ ಸಿರಿಯೊಡನೆ ಭವ್ಯದ್ವಿಕೆಳೆಯಬ್ಬೆಗನಾಮು
9 ಮಾದುದಂತನ್ವತ್ಪಂ | ಯಾದವವಂಶಕೃಮರೆ ಮಹೋದಯಮೆಹಿಯಂಗನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನ
10 ಯಂ ವಿನಯಂ ಶೋಧರಮೆನೆತನಗೆನೆಗಲ್ದ ಧೀರೋದಾತ್ತಂ ಮಮಳತೇಜಗುಣಂಪೋರುಗಿಂ
11 ದ್ವಪಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರಮೆಂಬಂತಿರರೊಪ್ಪಂ ಬಡೆದಾತನಿರೆ ವೆಹಿಯಂಗನೃಪಂ| ಅಹಿಯಂದೆಪಕಂಗೆ
12 ನೆಹಿಯಂ ನಹಿಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ ನೆಹಿಯಂನಾಡಿಯಿಡುವುದನಹಿಯದವರಹಂ
13 ಗಳಬಲಹಿಯನೆಹಿಯಂಗನೃಪಂ | ತ್ರಿಣಯನನರಾತಿಪುರುಷಂಹರ ಕ್ಷಂ ಪನಜಜನಲಲ
14 ನೆಚತುರಾನನ ವಂದಿತನಾದನಬ್ಬನಾಥ ವನುವಿನಿಮಾ ಮೆಂಬಿನವೆಹಿ
15 ಯಂಗನಾದನೆಹಿಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ಥನೋ || .. ತೆ ತನವ ಇವಶಂವದೆ ತನಪತಿಬ್ರತಾನು
16 ರಾಗಂಗೇಡೆಗೊಂಡ ನೊಲದಪ್ಪಾಂಗದರ್ಪಣಂ ಹೃದಯಮಾಗಿರ ರೇಚಲದೇವಿತಾ
17 ನು ಮಂಗಳ ಪೂರ್ಣಕುಂಧಮೆನೆ ವಾರಿರುಹಧವಂಗೇ
18 ನಖಳಚಂದ್ರಂಗಿ ಧೀರಂಗೇಚಲದೇವಿ ಗಭೀರಂಗಹಿಯಂಗ ನೃಪತಿಗಾದಂ | ಮೂವರ್ಧೇವರಸಕ್ತಿಯೆ ಮೂವ
19 ರೊಳಂ ತಪ್ಪದೆನಿಸನೆಗಲ್ದ ತ್ವಾವಿಂದೀವರರೋಚನೆಗೇಚಲದೇವಿಗೆ ಬಲ್ಲಾಳವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರು ||
20
21 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ತುಳುವಬಳಜಳಧಿ
ಬಡಬಾ

- 22 ನಳಂ ಪರಮಂಡಳಸೂಟಿಕಾರ
- 23 ಸರಣಾಗತವಜ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ
- 24 ದ ನಾಮಾದಿ ಪ್ರಸ್ತುತಿಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೊಂಗುನಂಗಲಗಂಗವಾಡಿ ನೊಳಂಬ
ವಾಡಿ ಹಲ
- 25 ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
ದಂಕರಾಮ
- 26 ನಿನ್ಸಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಯನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ದ ರಕ್ಷಿಸುತ್ತಂ ದೋರ
ಸಮುದ್ರ
- 27 ದ ನೆರವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ ತದೀಯ ಪಾದಪದ್ಮೋಪ ಜೀವಿಗಳ
ಪ್ರರಾಜ್ಯಾಧ್ಯ
- 28 ಕರಣಂಗಳಕ್ರೀಡೆಯಂತೆಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸ್ತುತರೇಚಣನಾತನ ಗುಣನಿಧಿಮಾಧವನದುಗುಣ
ನಾರಣದೇ
- 29 ಸಣದಾನಿ ತಾನೆನಿಪರೆನಿವ ದೇವನೆನಿಪ್ಪರೊಪ್ಪಿದರು ವರಗುಣ ಮುಖ್ಯರೂರ್ಜಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ
- 30 ಯೊಳು || ಬಲದವರ ವನಿತೆಯರ ನಲ್ಲಂ ಸತುಕ್ರೀಡ್ ಆತಗೆ ಮುದದಿಂದೀಯಲುಬಲ್ಲಂ ಜಾತನೆಸುಲಲಿತಂ
ಕೇತಮಲ್ಲ
- 31 ಮೂಪ || ವ್ಯಯಕತ್ತರೇಮಾಂಬನ ದಳದಳಿತ ಸಂಜಮಲ್ಲೆಗಳ ಪೂವೆಂಬಿನ ದೆಳದಿಂಗಳಿಂದೆನೆ
ಕಣ್ಣಯ
- 32 ಲಚಲುವನೀವುದರಸಿಯ ಕೆಪಿಯೊಳು || ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಅಶ್ರಿತಜನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ
- 33 ಗತವಜ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನಪೂಜ್ಯರುಂ ನಿವಧಮ್ಮನಿಮ್ಮಗಳರುಂ ಶ್ರೀಗೋಜೇಸ್ವ
- 34 ರದೇವರ ಪಾದಾರಾಧಕರು ಮಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯಂತೆಂದೊಡೆ
- 35
- 36 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು
- 37 ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ಬೆಸದಿಂ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರಸಿಯಕೆಪಿ
- 38 ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು ಯ ನಖರಂಗಳು
- 39 ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ವಾಸಕವರ್ಷ ೧೦೦೫ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸು
- 40 ದ್ವ ೩ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತೀಪಾತದಂದು ಅಗೋಜೇಸ್ವರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ
- 41 ಗಕ್ಕೆಂದು ನಂದಾದೀವಿಗೆ ಖಂಡಸ್ಥುಟಿತ ಜೀರ್ಣೋದ್ಧಾರ ದೇವರ ಅಹಾರದಾನಕ್ಕವಾಗಿ ರಾಕುಳಾ
- 42 ಗಮಸಮಯ ಸಮುದ್ದರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪ ಅಘೋರಪಕ್ಷಿ ಪಂಡಿತನಿಸ್ಯ ಧರ್ಮರಾಸಿ
ಪಂಡಿತರಮಗ
- 43 ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಿಗನಕೆಪಿಯಕೆಳಗಣ ಗದ್ದೆಸಲಗೆ ೪...
- 44 ಡಿಯೆದರೆ ಕಂ ೧೦೦ ಪಡುವಲು ಆಲದಬೆದರೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮ
- 45 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

10

ಅರಸೀಕೆರೆ ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ 6'—6"×2'—9"

- 1 ನಮಸ್ತುಂಗತಿಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- 2 ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಪಥೋದ್ಯಚ್ಚರಿತಮುದಿತ ಸತ್ಯಸ್ತುರದ್ವಿಶ್ವಭಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಂ ಜನಹ
- 3 ದಯವಿಕಾಸೋದಯಂ ವೀರವಿದ್ವಿಟ್ ನಿಸ್ತಾರಾನೂನದಾನಾದ್ಧೀತ ತಮಮಮಳಂ ವಿಶ್ವವೇದಾಂಗರೋಕ ಪ್ರಸ್ತು
ತ್ಯಂತಾನೇ
- 4 ನರ್ಥಾನುವಿನ ಪೋಲೆಸೆಗುಂ ಪೊಯ್ಸಳೋರ್ಬೀಶವಂಶಂ || ಪದದಾಪೋಯ್ಸಳವಂಶದೊಳ್ಳಸಿಕಳಾ ನೈ
- 5 ಮ್ಮಲ್ಯಮಂ ದೇವಭೂಜದದಾನೋಂನತಿಯಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯಂ ರಮ್ಯಪೂರ್ವದಿಶಾಧೀಶಗಜೇಂ
- 6 ದ್ರದೊಂದುಮದಮಂ ತಂನಟ್ಟುಪುಂತಾಳ್ಳಿ ಪುಟ್ಟದನುದ್ಯದ್ವಿನಯಾಂಭೋರಾಶಿನಯಾದಿತ್ಯಾ ವನೀಪಾಳಕಂ ಆತನ
- 7 ತನಯಂ || ಎಣಗುವರಿನ್ಯಪರ್ಗ್ಗ ಸಿಡಿಲಪೋಲೆಸೆಗುವನೆಣಗಿಸುವನಮರ ರಮಣಿಯರ ನದೇನೆಪಿಯಂಗನೃಪತಿ
- 8 ಗುಣಗಣದೇಪಿಯನೊ ಮಾಡಿದರ್ಗ್ಗ ಮಾಳ್ವರಿಲ್ಲೇಜಗದೊಳ್ || ಲಲಿತಾಂಗಿ ಶೀಲಪತಿ ಯೇಚಲೆಗಂ ಗುಣಿಯೆಣಗನ್ನಪ
- 9 ತಿಗೆ ಜನಿಯಿಸಿದರ್ಚಲದ ಕಲಿತನದ ಪೆಂಪಿನನೆಯೆನೆ ಬರಲ್ಲಾಳುವಿಷ್ಣುವುದಯಾದಿತ್ಯರು || ಅವರೊಳಗೆ
ವಿಷ್ಣುನೃಪನ
- 10 ವಿಕ್ರಮಮೆನೈ || ಮುನಿಸಿಂದರಣಕೆ ಕಡೆಗಣ್ಣಿನಿಸೊದಪೆ ವಿರೋಧಿನ್ಯಪನಪ್ಪಾಂಗಂ ವಿಷ್ಣುನೃಪಾಳಂಗ
- 11 ಪುಪ್ಪು ನೋಡನುಪಮಮವನಳವಿಯಿರರಳವಿಯೆ ಜಗದೊಳ್ | ಬುಧರೋಕಾಶ್ರಯನೆಂಬ ತಾಕ್ಷ್ಯರಥನೆಂಬ
- 12 ಬ್ಬಾಯತಾಕ್ಷಂ ದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಯದ್ ಬರಾನ್ವಿತನೆಂಬ ಧರಿತ್ರಿವರನೆಂಬರೋಕನು
- 13 ತನೆಂಬೀ ಪೆಮ್ಮೆಯಂ ನೋಡೆ ವಿಷ್ಣುಧರೇಶಂ ಸರವಿಷ್ಣುಪೋರ್ ನೊಗಯಪಂಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ || ಅವಿಷ್ಣು ಭೂಪ
- 14 ನೊಳ್ ಮಾದೇವಿತ್ಯಂಬೆತ್ತು ಪೆತ್ತಳುತ್ತಮ ಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋರ್ವೀವರನ ನಮನ ಪುಣ್ಯವತಿ ವನುಮ

- 15 ತಿಯೋಳ್ || ಕದನದೊಳಾನರಾತಿಗಳ ದ್ವಂದ್ವಮನೊತ್ತಿಕ್ಕಿಬಿಡುವನೆ ಪೊಯ್ಯೊಳ್ ಪೊಣ
 16 ಪೊಣ್ಣೆ ಸರಕ್ಕ ಕಂಗಳಾಪದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮು ನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕದ
 17 ನ ದೊಳಾಂಪಿಡಿಚ್ಚುವಡುಜ್ಜುಗದೊಳ್ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿಚ್ಚಿದಂನೃಪಮದರದನಿಯರ
 18 ದನದಲ್ಲ ನಟ್ಟಸರರ್ವಾಲದ ಮೊದಲೊಳುಚ್ಚಳಿಸುವೊಂದಡುವನಿಪ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ || ಅನಾರಸಿಂ
 19 ಹ ನೃಪಂಗೆ ಮಾನಿನಿ ಮಾದೇವಿ ಸಾಧಿಯೇಚಲೆಗೆಂ ಲಕ್ಷ್ಮೀನಿಳಯನಾಗಿ ಬಲ್ಲಾಳನ್ನಪಾಳಂಪುಟ್ಟಿದಂಧರಾದರಧ್ಯ
 20 ಯ್ಯಂ || ಅನುಪಮ ರಣನಿಸ್ತಾರಕ ನನೂನ ಸತ್ಪಾನ್ವಿತಂ ವಿಚಾರಕ್ಕಮನೆಂಬ ನೆಗಟ್ಟೆಯಿಂದ ಬಲ್ಲಾಳನ್ನಪಾ
 21 ಳಂ ಕಾರ್ತಿಕೇಯನಂತೊಪ್ಪಿಪ್ಪಂ || ಪುನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಂಘಕ್ಕಮಿತಯಂ
 22 ತ ಶಾನ್ತಿಯ ಯದುಂತಂ ರಾತ್ರಿಯೊಳ್ ಸುಪ್ತಿಯಂತಲ್ಲವ್ಯಯೋಳೆಯ್ ಪರ್ಬಿಯುಂ ಪದೆದಿದ್ದು
 23 ದೇ ದಿನನಾಥಂಗಳೊಳೆಯಿಂದೆನ್ನು ನುಡಿವೆಂ ಬಲ್ಲಾಳ ಭೂಪಾಳನಂ || ಮುನಿಸಿಂ ಬಲ್ಲಾಳ ಭೂಪಂ ಕಿಡೆಯಲಿತೆ
 24 ಯಂ ಕೀಳ್ವರನ್ನಾವನೀಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದಂಜಡಿಯೆನಡುಗುವರ್ಬೀತಿಯೆನೊಬ್ಬಡೀ ಪಾಂಗುನಿತಾಂತಂ
 25 ಚೋದ್ಯಮಿಂತೀ ತೆಜನನುಡೆನಾನೀಗಳಂತೆಂದೊಡಂತೀತನ ಬಡ್ಗಕ್ಕಂ ವಿರೋಧಿಪ್ರತತಿಗೆವೆ..... ದ
 26 ಕ್ಕುವೆಂದು || ಘಣಿನಾಥಂ ಪಾಟ ಭೋಗಕ್ಕಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿಗಬ್ಬೇಕ್ಷಣನುದ್ಯದ ವಿಕ್ರಮಾಡಂಬರ
 27 ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕೆಣೆ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕಮಮ ಸರಿದಶಾಸ್ಕಾರಿದಾನಕ್ಕಮತ್ತಂ ತೊಣಿಕ
 28 ಣ್ಣಂ ತಾನೆನ್ನಲೇ ವಸುಧಯೊಳೆನೆಂದ ವಿರಬಲ್ಲಾಳಭೂಪಂ || ಆ ಬಲ್ಲಾಳ ಮಹೀಪನ ಸತಿಯ ಪರ್ಮೆಯೆನ್ನೆನೆ
 29 ಲಲನಾನಿಮ್ಮಿೞತ ಕಾಶಲಂ ಪಲಪುಕಾಲಕ್ಕಬ್ಬಜಂಗಿಂದು ಕಾಶಲವಾಯ್ತುತ್ತುಮ ರೂಪೆಯಂ ವಿಮಳೆಯಂ ಬಲ್ಲಾ
 30 ಳ ವಿಶ್ವಂಧರೇಶ ಲಸತ್ಯಾಮಿನಿಯಂ ಬುಧಗನಿಶಮೀಯುತಿಪುರಮಾದೇವಿಯಂ ಲಲನಾರತ್ನಮನುದ್ದೀಪ್ತಿಯು
 31 ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪ್ರಾಡಿಯಂ || ಕುಮುದದಳನಯನೆ ಕೋಮಳ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುಮಾದೇವಿ
 32 ಗೆ ವಿಕ್ರಮಸೋವಮಂಶ ಬಲ್ಲಾಳಮಹೀಶಂ ಕೂರ್ಪನೆಂಬುವದು ತಕ್ಕುದೆದರ್ || ಬಲ್ಲಾಳ ಬಲ್ಲಾಳನೃಪಂ
 ಬಲ್ಲಾಳೇಸ್ತರ
 33 ನಿವಾಸಮಂ ಕೀರ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸಲೆ ಸಲ್ಲಲಿತ ಮೆನಲೆ ಶೋಭಿಪರಸಿಯಕೆಹೆಯೋಳ್ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ
 34 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ || ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವಬಳಜಳಧಿ ಬಡವಾನಳಂ | ದಾಯಾದ
 ದಾವಾ
 35 ನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ | ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಕ ಪರಮಂಡಳ ನೂಟೆಕಾಕ
 36 ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ || ಸಕಳವಂದಿಬಿಂದುಸನ್ನಪ್ಪಣ ಸಮರ್ಥವಿತರಣವಿನ್ನೋದ ವಾಸನಿಕಾದೇವೀ
 37 ಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ | ಕದನಪ್ರಚಂಡ | ಮಲ
 38 ಪರೋಳ್ಗಂಡ ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬ
 39 ವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲ್ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯಶೂರ ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ ಮಲ್ಲ
 ಚಲದಂಕ
 40 ರಾಮನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರ್ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲನದಿಂ
 41 ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲ್ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮಿದ್ವೈ ಶ್ರೀ
 42 ಮದ್ರಾಜದಾನಿ ಯರಸಿಯಕೆಹೆಯಲ್ಲ ಶ್ರೀ ವೀರಬಲ್ಲಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದರಾ ಅರಸಿಯಕೆಡೆ
 43 ಯ ಪರ್ಮೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಶ್ವಿಪ್ರಬ್ಧ ವಿಪ್ರಪ್ರತತಿಗಳಿ ನಿಳಾಪಬ್ಧ ಶೂದ್ರಾಳಿಯಂ ಬೇಚರ ಕಾನ್ಯಪ್ರಬ್ಧ
 44 ರಪ್ಪಾ ವಣಿಜರಿನಿಜಪ್ರಬ್ಧ ಕೊಯ್ಯಾಳಿಂ ಸಾಗರಮಂಪೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ಯಾನಮಂಪೋಲ್ವ
 45 ಶೋಭಾಕರಮಪ್ಪದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಹೆಯೊಳೊಳ್ ಶೋಭಿಸಿಕ್ಕುಂ || ಮುಳಿದಾಗಡೆ ಕೂರ್ಪವರೊ
 46 ಳ್ಳಿಳುವುದು ತಿಳಿವುದುಗಡೆನ್ನು ಸಾಟುವತೆಹದಿಂಗಳಪುವಗಿಳಿವಿಂಡಿವಕಳಕಳವರಸಿಯಕೆಹೆಯಬನದೊಳೊಪ್ಪುತ್ತಿಕ್ಕುಂ
 47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಹೆಯೋಳ್ ವೀರಬಲ್ಲಾಳಭೂಪಂ ಶ್ರೀವೀರಬಲ್ಲಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ
 48 ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯವೈದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಪೂಜಾರಿ ಪರಿಚಾರಕರಾಹಾರದಾನಕ್ಕವೆಂದು ಸಕವರ್ಷ
 49 ೧೧೧೦ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪೌಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾರ ವಿಶೇಷಾತ ಸಂಕ್ರಮಣದನ್ನು ನೆಣಸೆಂದು
 50 ಧದ ಗುಡಿಗೆಹೆಯ ಮಠದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವಕಂ
 51 ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ.....
 52 ಅಗ್ನಿಳಯ ಕೆಹೆಯ ನಡುಬಯಲಲ್ಲಿ ಸಲಗೆಯಾಕಕ್ಕಂ ೬ ಕಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ
 53 ದ ಬೆದ್ದಲೆ ಕಂಬವಹುನೂಟು ೬೦೦||.....
 54 ಪಿರಿದುಂ ಭಕ್ತಿಯಿನೀಶ್ವರ ಚರಣಾಬ್ಜಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೇಶ್ವರನಾಮ ತನೂಜನನಾದರದಿಂದಂ ಪಡೆದರಧಿಕ
 ಪುಣ್ಯೋದಯ
 55 ನಂ|| ಬಹುಭಿಷ್ವಸುಧಾದತ್ತ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ತದಾಫಲಂ
 ಈ ಧರ್ಮಮಂ
 56 ಪ್ರತಿಪಾಲಿಸಿದವರ್ಗ ವಾರಣಾಸಿಯಲ್ಲಿ ಸಹಸ್ರ ಕವಿರೆಯಂ ಬ್ರಾಹ್ಮಣಗೈಕೊಟ್ಟಪಲ || ಈ ಧರ್ಮಮಂ ಕೆಡಿಸಿ
 ದರ್ಗ ಸಹ
 57 ಸ್ತಕವಿರೆಯುವಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂದ ದೋಷ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾ
 ಪಷ್ಠಿವರ್ಷ
 58 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ | ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಯತಲ್ಲಖಿತ | ಬೊಪ್ಪೋಜನ ಕಂಡರಣ್ ||

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ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ನಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಯಾದವಕುಳಕಮಃ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತುಮಿರೆ ತ
- 2 ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ ಯ ಕೆಪ್ಪೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬರಾಳೇಶ್ವರನಂ
- 3 ದಾದೀವಿಗೇಯಂ ಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಯ ರೊಕ್ಕಲುಂ ನಡಯಿಸುವ ನುಡಿವರ್ಗ ಕ್ಷಯ ಭಂ
- 4 ಡಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ ೧೧೪೩ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅದಿವಾ
- 5 ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ ಪಾದ ಪೂಜೆ ಸೆಟ್ಟಿಕೊಟ್ಟಿಗ ೧ ಬಡಕೆಯನ ಮಾಚೆಯಗ ೩
- 6 ಆ ಮಾಳಯ್ಯ ಮಗ ಮಾದೆಯನ ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮಡೆಯ
- 7 ನೂರಬೂಚೆಯಗ ೧ ಬೂಚೆಯನ ಬಮ್ಮೆಯಗ ೧ ಮಂನೆಯ ಹೊನ್ನೆಯ ಪ ೧ ಕೆಪ್ಪೆ
- 8 ಯ ಸಂತೆಯ ಮಹದೇವ ತೋಂಟದರೇವಂ ಪ ೫ ಕೇತಮಲ್ಲ
- 9 ರಾಮ ಗೌಡರ ಸಿಂಗೇಯ ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾನೆಯ ಪ ೩ ತಲು
- 10 ಗೆಳೇರಿಯ ಚಪ್ಪಂಡಯ ನಿಗಳದರಾಚಿ ಸೆಟ್ಟಿಗ ೧ ಉಪ್ಪಿನ ದಾನಿ ಯಗ ೧ ಆಸ್ವಿಯ
- 11 ದೊಪ್ಪೆಯಗಳು ಬೋವಚ್ಚಿಯ ಪ ೫

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ಅದೇಕನಬಾ ಕೆಪ್ಪೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರಬರಾ
- 2 ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- 3 ತುಳುಹುಯಲಲ ಸುರೋಕ್ತ ಸಂದೊಡ
- 4 ಅತನ ತಮ್ಮ ಮಲ್ಲಿಗವುಡ ನಿಲಸಿ
- 5 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ !

13

ಅದೇ ಕನಬಾ ರೈಲ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-6"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಭಂ
- 2 ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
- 3 ಭಟ್ಟಾರಕ ಮಲ್ಲದೇವರ
- 4 ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾ
- 5 ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 6 ಪ್ರಸ್ವಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾ
- 7 ವತ್ತಿ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
- 8 ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ನಾಮಾದಿ ಹೊಯ್ಸಳ
- 9 ವಿಷ್ಣುವರ್ಧನ ದೇವರು ರಾಜ್ಯಂಗೇಯು ತ್ರಿರಲು ಅರಸಿಯ
- 10 ಕೆಪ್ಪೆಯ ಕೇತಮಲ್ಲ ಮಲ್ಲ ಸೆಟ್ಟಿಗಳು
- 11
- 12
- 13 ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- 14 ಚಂತಾಮರಣೀರಣೀ

14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಬೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

- | | |
|------------------------------------------|--------------------------------------|
| 1 ಶ್ರೀ ಮತು ಪನಾಯಿತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಮ | 3 ಸುರೋಕ್ತ ಪ್ರಾಪ್ತನಾದ ಆತಂಗೆ ಮದವಳಿಗೆ |
| 2 ವೀರ ಸೆಟ್ಟಿ ಕಳ್ಳನೊಬ್ಬನಂ ಕೊಂದು | 4 ಕೇತಬ್ಬೆನಿಲಸಿದ ಕಲ್ಲು ಮಂಗಳ |

15

ಅರಸಿಕೆರೆ ತಾಲ್ಲೋಕು ಕನಬಾ ಹೋಬಳಿ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ
ಬಳಿ ೧ನೆಯ ಶಾಸನ.

5'×2'-3"

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- 2 ಕೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||

- 3 ಆ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ
 4 ತ್ಯನ ಪುತ್ರನಪ್ಪೆಯಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
 5 ಮೂವದ್ದೇವರಂತೆ ಬರಾಳ ವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರೆಂಬ
 6 ಮೂವರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಷ್ಣುನೃಪನ ವಿಕ್ರಮವೆ
 7 ನೈಂದೊಡೆ || ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
 8 ಕೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ
 9 ನಳಂದಾಯಾದ ದಾವಾನಳಂಪಾಂಡ್ಯಕುಳಕಮಳವನ ವೇದಂಡಗಂಡ ಭೇರುಂ
 10 ಡಮಂಡಳಕಬೇಂಟೆ ಕಾಟಪರಮಂಡಳ ಸೂಟಿಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ
 11 ಕಾಮ ಸಕಲವಂದಿವ್ಯಂದ ತರ್ಪಣ ಸಮರ್ಥ ವಿತರಣ ವಿನೋದವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ
 12 ವರಪ್ರಸಾದ ಯಾದವ ಕುರಾಂಬರದ್ಯುಮಣಿ ಮಂಡಳಿಕಚೂಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ
 13 ಲಪರೋಳಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
 14 ಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬನವಸೆಕಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಗಂಡಧುಜ ಬಳವೀರಗಂಗನ
 15 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀ
 16 ರ ಬರಾಳ ದೇವರು ದುಷ್ಟ ನಿಗ್ರಹ ಶಿಷ್ಯ ಪ್ರತಿಪಾಳನಂ ಗೆಯ್ಯ ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ
 17 ನೆಲೆವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋ
 18 ಪಜೀವಿಗಳಪ್ಪಗೀಜೆಯಹಳ್ಳಿಯ ಬಮ್ಮಗಾ ಉಂಡಗೌಡಯ ಮಿಳ್ಳೆಯ ಮಾರಗೌಡನ ಚಟ್ಟಿಯ
 19 ಕಂಮಾಟವಾದಿ ಓಜ ಮಾರ ಬೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇಲಾಳಿಕೆ ಮೈಮಟ್ಟಿ
 20 ಬರ್ಲೆಯ ಮೈಮಟ್ಟಿ ಕೇಶವ ಮೈಮಟ್ಟಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಜೇಡರದಾಸಿ ಮಯ್ಯನ ಮ
 21 ಗ ಕಾಟಗೌಡನು ಗೀಜೆಯ ಹಳ್ಳಿಯ ಮುಣಿಹಿಂದಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ
 22 ಕೆಹಿಗೆ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಬಂ & ಮೂಗಂಡುಗದೊಳಗೆ ಕೋಟೆ ಹಾಳಗೊಜ್ಜೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಿ
 23 ಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೇಳೇಶ್ವರ ದೇವರ್ಗ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ
 24 ಕೊಳಗ &|| ಮುಣಿಹಿಂದಿಯ ಕೊಂಗುಳಿಯ ಮಾರಗೌಡ ಹರಿಯಮಗೌಡ ಬಸವನಾಯಕ ಹೆಗ್ಗ
 25 ಡನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೌಡ ಮಾದಿಗೌಡನ ಮಗ ಏಚಗೌಡ ಮೇಲಾಳಿಕೆ ಸಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ
 26 ಹಿತವಾಗಿ ಗೀಜೆಯಹಳ್ಳಿಯ ಮುಣಿಹಿಂದಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಜೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ
 27 ಕಾಟಗೌಡ ಕಟ್ಟಿಸಿದ ಕೆಹಿಗೆ ಇಂತಿನಿ ಬರುಂಶಕವರ್ಶ ೧೧೨೩ನೆಯ ರೌದ್ರಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ
 28 ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗ &|| ಕೊಳಗ ಏವತ್ತಾಯಿ
 29 ಗೆ ಅರಸಿಯ ಕೆಹಿಯ ಗೊಜ್ಜೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮುಣಿ ಹಿಂದಿಯ
 30 ಮಲ್ಲ ಕಾರ್ಜುನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ &|| ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
 31 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹ ಶ್ರಕವಿಲೆಯಂ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ
 32 ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಪಲವಕ್ಕು ಇಂತೀ ಧರ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ
 ತಡಿಯಲು ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದದೋಪಕ್ಕೆ ಇಳಿವರು

16

ಅದೇ ಗೀಜಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲ.

- 1 ಶ್ರೀಮುಖ ತ್ವರದ
 2 ಧರ್ಮದ ವೊಪ್ಪಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ
 3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಟು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯಮರ
 4 ಯ ಯಂತಿವರು ಮಾಡಿದ ಧರ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು
 5 ಕಾಟಗ ಉಡನಮಗ ದಾಸೆಯ ದೇವಜ್ಜಿಯ ಬಯಿರಯ ಬ
 6 ಮೈಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಂತೀ ಧರ್ಮಮ ನಡಸುವ
 7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಚಿಕ್ಕಂಣ ಹರಿಯಣ ಬೊ
 8 ಪ್ಪೆಯನುಂ ಕುಂದದೆ ನಡಸುವರು
 9

17

ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಮವಿಸ್ತಾರಸ್ಥಾನ ಮೆಸೆವ ಹೊಯ್ಸಳವಂಶಂ || ಆ ಹೊಯ್ಸಳವಂಶದೊಳುದಯಿಸಿ
 4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಯಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟ

- 5 ದಬ್ಬರಾಳವಿಷ್ಟು ಪುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ ವಿಷ್ಣುನೃಪನವಿಕ್ರಮ
 6 ವೆಂತೆನೆ || ಮುನಿನಿಂದರುಣತ ಕಡೆಗಳ್ಳಿನಿ ಸೊದವಿರೋಧಿನ್ಯ
 7 ಪಸಪ್ಪಾಂಗಂ ವಿಷ್ಣುನೃಪಾಳಂ ಗಪ್ಪುಪು ನೋಡನುಪಮವನವಳವಿ ಯಿತರರ
 8 ಇವಿಯೆಬಗದೊಳು | ಬುಧರೋಕಾಶ್ವರ್ಯನಂಬತಾಕ್ಷ್ಯರಥನೆಂಬಬ್ಬಯ
 9 ತಾಕ್ಷಂದಲೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಯದ್ ಬಲಾನ್ವಯನೆಂಬ
 10 ಧರಿತ್ರಿವರನಂ ರೋಕನುತನೆಂಬೀ ಪೆಮ್ಮೆಯಿಂನೋಡೆವಿಷ್ಟು ಪೊ
 11 ಲ್ಸೋಗಯಿಪಂ ಲಕ್ಷ್ಮೀಮನೋಪ್ಪಧಂ || ಅವಿಷ್ಟು ಧೂಪನೋಳ್ ಮಾದೇವಿತ್ತಂ ಬೆತ್ತುಪೆತ್ತ
 12 ಳುತ್ತಮಲಕ್ಕಾ ದೇವಿ ನರಸಿಂಹದೇವೋವ್ವಿವರನನನೂನ ಪುಂಜ್ಯವತಿವಸುಮತಿ
 13 ಯೋಳ್ || ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿಕ್ಕಿಬ್ಬ ತದ್ಬಿಡುವನೆ
 14 ಪೊಯ್ಯೆಪೊಳ್ಳು ಪೊಪ್ಪೆಂಪೊಳ್ಳು ಸರಕ್ತಕಮಾಕ್ಷಿ ಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ
 15 ಹಾರಮನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಷದನ ದೊಳಾಂತಿಡ್ಚು ವದಟಜ್ಜಗದೊಳನರಸಿಂಹ
 16 ಭೂಪನಂ || ಆ ನಾರಸಿಂಹನೃಪಂಗಂ ಮಾನಿನಿಮಾದೇವಿಸಾಧ್ವಿಯು ಸುಲಕ್ಷ್ಮೀ
 17 ನಿಳಯನಾಗಿ ಬರಾಳನೃಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರಥೈರ್ಯು || ಮುನಿನಿಂಬರಾಳ
 18 ಭೂಪಂಕಿಳೆಪೊಳವನಿಯು ನಿಕಾಯಂಸ್ಥಾನದಿಂದಂ
 19 ಜಡಿಯೆನಡುಗುವರ್ಚಿತ್ತಿಯಿಂ ಬಡ್ಗವಿದ್ಯಾಪರಿಣತೆಯನದೇಂ
 20 ಕಾಲನೋಳಕಲ್ಪುದರ್ || ಆತನಸತಿಯ ಪೆಮ್ಮೆಯೆಂತೆನೆ ಕಮನೀಯಚ
 21 ಕೋರೇಕ್ಷಣೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುರ್ಮಾದೇವಿಗೆ ವಿಕ್ರಮನೋಮ
 22 ವಂಶಬರಾಳಮುಖೀಶಂ ಕೂರ್ಪನೆಂಬುದು ತಕ್ಕುದೆದಲಶಿವಾಯ
 23 ನಮಃ ಸ್ತುತಿ ಸಮಾಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಳೇ
 24 ಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳವಬಳಜಳಧಿ ಬಡವಾನಳಂ
 25 ದಾಯಾದದವಾನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರಿಯಂಡಮಂ
 26 ದಳಕ ಬೇಂಟಿಕಾಟಪರಮಂಡಳ ಸೂಟಿಕಾಟಸಂಗ್ರಾಮಭೀಮಕಲ
 27 ಕಾಲಕಾಮ ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ಪವಿತರಣವಿನೋ
 28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದಃಪಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
 29 ಸಮ್ಯಕ್ಪೂಜಾಪೂಜಕದನ ಪ್ರಚಂಡ ಮಲಪರೋಳ್ಳಂಡನಾಮಾದಿ ಸಮ
 30 ಸ್ತ ಪ್ರಶಸ್ತಿಸತತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲ
 31 ಗಂಗವಾಡಿನೋಂಬವಾಡಿ ಬನವಸೆಹಾನುಂಗಲುಗೊಂಡ ಭುಜಬಳವೀರ
 32 ಗಂಗನಸಹಾಯ ಸೂರಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕ ಪ್ರ
 33 ತಾಪಹೂಯ್ಯಳವೀರ ಬರಾಳದೇವರು ಸಕಳಧರಿತ್ರಿ ಸುಂ ದುಷ್ಕನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರ
 34 ತಿಪಾಳನದಿಂ ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದಿಂ
 35 ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಮೆಯಿಪುಟ್ಟಿ ಮಲ್ಲದೇವಗಂ
 36 ಆತನಸತಿದಾಹಾ (?) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗಸಂಡನಾಥ ಆತನತಮ್ಮ
 37 ಮಯಿಮುಟ್ಟಿಕಳ್ಳುಬಲ್ಲ ಚಮೂಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡರಾಜನಗಿರಿ
 38 ರಾಜಕೈವಾರಯೆಹುದು ಕಟ್ಟಿಸಿ ಕೆಹಿಯೆರಚಿದಂ ವಿಭುಕಳ್ಳ
 39 ಮಹೀಜಂ ಮಾಯಿಮುಟ್ಟಿಕಳ್ಳು ಬಲ್ಲಚಮೂಪಂ || ಅನ್ನಿವರಿಬ್ಬರಿಂ ಕಿಣಿಯುಂ ಶ್ರೀ
 40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡೆ | ಗೀಜೆಯಹಳ್ಳಿಯ ಶ್ರೀಸಂಭುಮೇ
 41 ದೇವರದೇವಾಲಯಮನೆತ್ತಿಸಿದಂ ಯಸೆವಂತೆದೇವ ವೃಂದನಿವಾಸ
 42 ದಶ ಸು ನಿಜಂಧ್ಯಾ ಪಾತುಶಯನಿಸ್ತಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ
 43 ರಿಂ ಮುದ್ದೇಶ್ವರ . . . ಮೇಳೇಶ್ವರಪದದ್ವಂದ್ವ ವಂದನ ಪ್ರೀತಿವಾನಯುಂ | ರಂಗಪುತ್ರೀಚಿ
 44 ರಂಜೀಭಾಂ ? ಮೇದಿನೀ ಚಂದ್ರತಾರಕಂ || ಸಂಭುಮೇಳೇಶ್ವರದೇವರ ಶ್ರೀಪಾದಪದ್ಮಾ
 45 ರಾಧಕರುಮಪ್ಪಲಿಂಗಣ ತಾವು ಕಟ್ಟಿಸಿದಕೆಹಿಯು ಕಳಗೆಗೊಡ
 46 ಗಿಸ ೧೨ ಸಲಗೆ ಹನ್ನೆರಡೆಹೊಳಗೆ ಸ ೧ ಮೇಳೇಶ್ವರದೇವರಿಗೆ ಕೊ ೧೦||
 47 ಬ್ರಹ್ಮಚಾರಿ ಚಾಮುಣಭಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೫ ಕೇಸಿರಾಜಗಕೊ ೫|| ಕೇಸವ
 48 ಭಟ್ಟನಮಾಚೆಯ ಕೊ ೫ ಅನೀರಯ್ಯಗೆ ಕೊ ೫ ಬಲದೇವಗೆ ಕೊ ೫ ಕೊಂಗಳಿನಾಡೈಯಗೆ ಕೊ ೫ ಬ್ರಹ್ಮೇ
 49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಚಿಮ್ಮಯ್ಯಂಗ ಕೊ ೫ ಚಾಕಿನೆಟ್ಟಿಬೊಮ್ಮಗೆ ಪರಿಯಮೇಲಣ
 50 ಸಸಿಯ ನಿಕ್ಕಿಸಾಕುವಂತಾಗಿ ಯಕ್ಕಿದಗದ್ದೆ ಕೊ ಕಲುಕುಟಗನ ಮಾಜೋಜಗಕೆಯ ಕೊ ೧೦
 51 ಸಂಭು ಮೇಳೇಶ್ವರ ದೇವರ ಹೂದೋಟ ಕಂಬ ೨೫ ಆ ಹೂದೋಟವನಾಕುವಂತಾಗಿ ಮಾಲಗಾಟ
 52 ಬೂವಂಗೆ ಯಿಕ್ಕಿದಗದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಗ ಮಾದೋಜಂಗೆಕೆಯ ಕೊ ೫ ಹಿರಿ
 53 ಯಕೆಹಿಯ ಕೆಳಗೆ ಸಂಭುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಹೊಲಸ್ಥಳಕಂ ೩೦ ಗದ್ದೆ ಸ್ತ ಹೊಲವೇರಿಯಕೆ
 54 ಯಿಕೊ ೬ ತಹಿಯದ ಹಾಳಕೆಯಿಕೊ ೧೪ ಕಂಬಹಾಳಕೆಯಿಕೊ ೬ ಪತ್ತಿಯಹಾಳಕೆ ಯಿ
 55 ಕೊ ೪ | ಸಂಭುಮೇಳೇಶ್ವರದೇವರ ಶ್ರೀಕಾರ್ಯಕೆ ಹರಿಜಯಮೇಳೇಜೀಯ . . ಯಪತ್ತಿನಭೋಗ
 56 ನಿವೇದ್ಯಕುಂದಿದಡೆ ಹುಳುಕುಪ್ಪೆಯಲಿ ಬೀಳ್ವವರು || ಯನ್ನೀಧರ್ಮವ ಪ್ರತಿಪಾಳಿಸಿದವ
 57 ರು ಸಹಸ ಕವಿಲೆಯುಂ ಸುವರ್ಣದಕೋಡುಂ ಬೆಳ್ಳಿಯಕೊಳುಗು ಸಹಿತಸಹ

- ⁵⁸ ಸ್ರಬ್ರಾಹ್ಮಣಗ್ಗೇ ಗಂಗೆವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಫಲಂ ಬಹುಭರ್ವಿಸುಧಾ
⁵⁹ ದತ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ ಸ್ತಸ್ಯತಸ್ಯಮಹಾಫಲಂ ಸ್ತದ
⁶⁰ ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
⁶¹ ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಯಿಸ್ತೀಧಮ್ಯಮಂ ಕೆಡೆಕಿಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ
⁶² ಯಲು ಗಯಲು ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರಕವಿಲೆಯಂ ಸಹಸ್ರಬ್ರಾ
⁶³ ಹ್ಮಣರಕೊಂದಪಾತಕಕೆಹೋಹರು || ಬಿದೋಜನಮಗ ರೂಪಾರಿಕೇತೋಜ
⁶⁴ ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

18

ಅದೇ ಗೀಜಿಹಳಿಯ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ
 ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×1'—9"

- | | |
|--------------------------------------|-----------------------------------------------------|
| ¹ ಶ್ರೀಮತು ಬಮ್ಮೆಯ ಕೆರೆಯ ಮಾ | ⁴ ಗೀದಹಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ ಸತ್ತಲಿಬೀರಗಲು |
| ² ದಯ್ಯನ ಪುತ್ರನಮಗ ಸೂಲದ | ⁵ ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕ ಹರಸಿದರು |
| ³ ಬೈಚಗೌಡ ಜಾವಗಲ್ಲ ಕಾಳಗದಲ | |

19

ಅದೇ ಗೀಜಿಹಳಿಯ ಉರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—6"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ.....
- ²
- ³ ಕ್ಷಣದ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿ ಯಸೆಪುದತಿ ಗಂಭೀರ
- ⁴ ಆ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿವರ್ಧನ ಸುಧಾಕರ..
- ⁵ ..ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ.....
- ⁶ .. ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಗದೇವನೊ ..
- ⁷ ನರಸಿಂಹನರಸಿ
- ⁸ ಸೋಮನಾಥಾಲಯವ ಕೇಶವಪುರ
- ⁹ ಕಮಳಾಭಿರಾಮ
- ¹⁰ ಕೇಶವಪುರವೀ
- ¹¹ ವಿಮಳ ಗುಣಾನ್ವಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
- ¹² ಭಾಗ ನಾಥಕುಲ .. ಈಶ್ವರಪದಾ
- ¹³ ಬ್ವಾರಾಧಕ ತ್ರಿಲೋಚನದೇವಗುರುಹರಿಹ .. ಶ್ರಯಮಾ
- ¹⁴ ಗಿ .. ರಿಂತು ಅಂಗನೆಯರ್ತ್ತಿಪ್ಪವೆಮಾ
- ¹⁵ .. ಪುತ್ರಿಪ್ಪರ್ನ್ಯೂನುಬಮ್ಮ ನೆನಲೆಕ್ಕಲಸೆಟ್ಟಿಬೆಂಪು
- ¹⁶ ವಡೆದಂ ವಿಶ್ವಂಧರಾ ಚಕ್ರದೊಳ್ || ಕುಡುವುದು
- ¹⁷ .. ರುಚಿರಧರ್ಮ .. ಶನುಮಪ್ಪ .. ಎಕ್ಕಲಸೆಟ್ಟಿ
- ¹⁸ .. ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- ¹⁹ ಭುವನಾತ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀಪಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
- ²⁰ ದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮಗರರಾ
- ²¹ ಜ್ಯ ನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನಾಮಾದಿಸಮ
- ²² ಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಸಳವೀರ ನಾರಸಿಂಹದೇವರು
- ²³ ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- ²⁴ ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೯ನೆಯ ಸರ್ವ
- ²⁵ ಜಿತ್ನಂವತ್ತರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮ
- ²⁶ ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೇವರಲ್ಲಂ ಅಶೇಷ
- ²⁷ ಮಹಾಜನಂಗಳು ತಮಗೆ ಕಾಲುವಳಿಯಾದ ಗೀಜ
- ²⁸ ಹಳಿಯ ಪೂರಮುಂದಣ-ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ—ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ
 ಕೆಟ್ಟಗೊ
- ²⁹ ಡಗಿ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಕೆಟ್ಟಿಯ ಮೊದಲರಿಯ ಕಾ...ಯಿಂದ ಗದ್ದೆ ಸಕಂ ೪೦ ಮಾಳಗಾ
- ³⁰ ಡನ ಕೆಟ್ಟಿಯ ಬಡಗ ಕೋಡಿಯ ಗೌಡರ ಭೂಮಿಯಂ ಪಡುವ
- ³¹ ಲು ಬೊವಕ್ಕರೆಯ ಬೆದ್ದರೆ ಕಂಬ ೩೦೦೦೦೦ ಗಂಡಹೆಂ ..

26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
ತೆಲುಗಕ್ಷರ.

'4×2'

1 ಸರ್ವದಾರಿ ಸಂವತ್ಸರ ಪಾ	6
2 ಲುಗುಣ ಬೃ F ರೊ	7
3 ಕಂಬಾ	8
4 ಲಪರೈ	9 ಕೊಡಗಿ .....ಮುಂಡೇಮು
5	10 ನಿಮಕು ಯಿಚ್ಚಿನ ಶಾಸನಂ ||

27

ಅದೇ ಹೊಬಳಿ ನಿಲಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"×2'-0"

1 ಕಾಮ ಸುಮರ	4 ಗಂಡಿ ನೂರಗುಡಿ ಎಗಿ
2 ಶ್ರೀ ಶಿವರಾಜಿ ಸೊಪ್ಪು	5 ಬಿಲ್ ಶ್ರೀಮತಿ ಎವ
3 ಮಂಡಲತ್ತಪ್ಪು ಪುಣ	6 ತ್ತು.

28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗೌಪಲ್ಲಿ ಗ್ರಾಮದ ಪಟೇಲ್ ರಾಮಯ್ಯನವರ ಮಾವಿನ ತೋಪಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣಿಯ ಮೇಲೆ
ತೆಲುಗಕ್ಷರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು	5 ದಿ .....ವಾರು
2 ಗಾನುವೀರಭದ್ರ ದೇವರೈಕು ..	6 .....ಪಾಪಾನಪೋ
3 ಚಿ ಕೊಡಗಿ ಆಯಮನು	7 ಧುರು
4 ಧಕುತುಲನಡಿ	

29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ
ತೆಲುಗಕ್ಷರ.

1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦	4
2 ಬುಧವಾರ ದಾಸನಗಾರಿ	5
3 ವಾಜಕಮಡಿ ಚೇನು	6

30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು
ತೆಲುಗಕ್ಷರ.

5'×2"

1 ೦೦ ರಮನಯ	4 ೦೦ ಯಗರು ದೇವನಕು
2 ೦೦೦ ನಂಬಿ ನನಾ	5 ಯಿಚಿನಚೇನು
3 ೦೦ ಯನಿವೋಬಿಲ	6 ಕುಯೆವರುತಪಿನಾ

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ನೆಲವಂಕಿ ಹೋಬಳಿ ಚಾಕನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.
ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 4' × 4"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ರಟ್ಟವಾಡಿ ಎಟುವರೆ ಲಕ್ಕೆಯುಂ ಕೊಣ್ಣು ಕೊಲ್ಲಾಪುರದಲು
- 2 ಜಯಸ್ತಂಧವಂ ನಟ್ಟು ಪರದೊಡ್ಡೆಯ ತಡಿಯಕೊಪ್ಪದಲು ಆಹೊಮ
- 3 ಲ್ಲನನ. ಬೆಂಕೊಣ್ಣು ವನಾನೆ ಕುದುರೆ ಪೆಣ್ಣೆರ್ ಬಣ್ಣಾರಮಂಕೊಣ್ಣು ಕೊ

- ⁴ ಪರಕೇಸರಿಪನ್ನ ರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇಂದ್ರ ದೇವರ್ಗೆ ಯಾಣ್ಡು (೩೮)
⁵ ಅವುದು=ಸಕವರ್ಷ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ
⁶ ತ್ವರಂ ಪ್ರವರ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕತ್ತು ಗಣ್ಯಂಗಣ್ಣ
⁷ ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮುಳ್ಳಾಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ
⁸ ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಲುಸಾಸಿರಮಂ ಪುಲನಾ
⁹ ಡು ಎಲುವತ್ತುಂ ಮುಣಿಕಿನಾಡು ಮುನ್ನೂಲುಂ ಅಲುತ್ತುಂಬ
¹⁰ ಲ್ಲೂರಬೀಡಿನರ್ ಸುಖಸಂಘತ ವಿನೋದದರ್ ಅಲುತ್ತಿರೆ
¹¹ ಚೋಳನ ಬೆನದರ್ ಪೂರೇಕೇಸಿಯಪೇರೆ ಪೋಗಿಪುಲಮುಟ್ಟಿ
¹² ಯರ್ ಕಾದಿ ಅರಸರ ಮುನ್ನೇಕೊರನೈಲ್ಲಿಯುಂ ನೆಲವಂಕೆಯ ನೊ
¹³ ಡೆಯಮಯಿನ್ನ ಮರಸರ ಮಗನೋವರಸರಪ್ಪ ಮೊನೆ ಮು
¹⁴ ಟ್ವಿಗಣ್ಣಂ ಮುಣುವಕ್ಕರಾಮಕಾಯ್ದುರಭೀಮಂದುರದೆಡೆ ರಾ
¹⁵ ಮಂಮುಟವರ ಭೀಮಂರಾಜೇಂದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತುಂ ನೆಲವಂ
¹⁶ ಕೆಯಕೆಱಿಯಂಕಟ್ಟಿ ಅರಸರಮುನ್ನೇಕಾದಿ ಟುದು
¹⁷ ಬೀರಸಗ್ಗಂಬಡೆದರ್ ಬನ್ನಾಚರಿಮಾಡಿದ ಕರಾಡು

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ಅದೇ ಕಲ್ಲಿನ ನಮಿಪದಲ್ಲ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

4' x 3' - 6"

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| ¹ ಸ್ವಸ್ತಿ ಪುಲಮುಟ್ಟಿಯ ಕಾಳಗದಲು ನೆಲವಂಕೆಯ
ನೊಡೆಯ
² ಚೋವರಸರಮುನ್ನೇ ಚೋವವಂಕರಗನ ಮಗಂ
³ ಚೋಲಗಣ್ಣರ್ ಅಲ್ಲ ನ ಮುನ್ನೇ ಪಜುದು ಬೀರ
⁴ ಸಗ್ಗಂಬಡೆದಂ ಇವಂಗೆ ಕೊರನೈಲ್ಲಿಯಕೆಱಿ | ⁵ ಯಕೆಳಗೆ ಮೂವತ್ತು ಕೊಲಗಗದ್ದೆ ಕೊಡಗೆ
⁶ ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಱಿಯ
⁷ ಕೆಳಗೆ ಮೂವತ್ತು ಕೊಲಗಗದ್ದೆ
⁸ ಕೊಡಗೆಗೊಟ್ಟರ್ |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತಪಲ್ಲಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 5'-0" x 4'-0"

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀವಯ್ಯುಮ್ಬ ಮಹಾರಾಜಪ್ರೀತು
² ವೀರಾಚ್ಯಂಗೈಯೆ ಚೋರಯ್ಯನೆಲವಂಕಿ ಆ
³ ಭೃನ್ನರಸಿದ್ದಿ ಆಳುತ್ತಿರೆ ಚೋರ
⁴ ಯ್ಯನವೆಸದಿ ಭಂಗುವ
⁵ ಕಲ್ಲು | ⁶ ಈ ಕರಾಳು
⁷ ಷುವೊ
⁸ ಕ್ಕರಕೊಲ
⁹ ರಾಗದು |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|

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ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಿಪಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೋಪಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ತಲಗು ಆಕ್ಕರ.

- | | |
|-----------------------------------------------------------------------|--------------------------------------------------------|
| ¹ ವಿಷುಸಂವತ್ಸರದ ಆಶ್ವಿ
² ಜಬಗ ಲುಕಶೆಟ್ಟಿಪಲ್ಲಿಯೂರ | ³ ಕೊತ್ತಚರುವುಕುಯಿಟ್ಟಿನ
⁴ ಮಾನ್ಯ |
|-----------------------------------------------------------------------|--------------------------------------------------------|

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋಪಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
- 2 ಭಟಾರರು . . . ನೊನ್ನು
- 3 ಸನ್ಯಾಸನಜ್ಞೆಯು ಮುಡಿ

- 4 ಪಿದರ್‌ಕಲ್ಲು ನಿಲಿಸಿದಂ ಜ್ಞಾ
- 5 ನ . . . ಪಂಡಿತಂ . . .

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ನಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರದೇವರಾಯ
- 2 ಪೂಡೆಯರು ರಾಜ್ಯಂಗೈವಲ
- 3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
- 4 ಕನುಗನೋಲು ನಂಜ
- 5 ರಸಪೂಡೆಯರು ಪೂರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೈ ಬಿಟ್ಟ ಮಗ್ಗುತೆಜಿಗೆ ನಾಮ್
- 8 ಬೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
- 10 ಳದವ

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ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4'—6"×2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨ . . .
- 2 ರವುದ್ರ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬ ೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚೆನ್ನನಂಜರಾಯಪೂ
- 5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನಿ
- 6 ಸಿದ್ಧಯ್ಯರಾವುತರ ನಿರೂಪದಿಂ
- 7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುದಿ
- 8 ಹೇರ ಪ್ರಭುಗಳು ಅಪ್ಪಾದಶ ಪ್ರ

- 9 ಜಗಳನು ಮತದಿಂಬ
- 10 ಯರಣಪುರಸತಿಗೆ
- 11 ರಾಜುತಪುರನೆಂದಾ ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗುಮ
- 13 ನೆವಣ ಅನುಭವಿಸು . . .
- 14 ರಗುತ್ತಿಗೆ ಭೂಮಿ ೩೩೦೦ಕ್ಕೆ
- 15 ಸಿದ್ಧಾಯ ಗೆ ೨೦||ವನು
- 16 ತೆಹುವೆಬಿಟ್ಟುಕೊಟ್ಟ . . .

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
- 2 ದ ಕಾರ್ತಿಕ ಶುಭ ೫ ಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇನಬೋವ ಲಂಗ

- 5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
- 6 ಳು ರಾಮಪ್ಪನವರು
- 7 ಕಟ್ಟಿಸ್ತತೊಂಬು ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮೀಪ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6—3×3—9

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ
- 2 ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೪೪೦ನೆಯ
- 3 ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು
- 4 ಶ್ರೀಮತ್ ಮಹಾ ಮಂಡಲೇಶ್ವರ

- 5 ಮನಾಯಕರ ನಾಯಕರು
- 6 ನಾಡನಾಳುವಲ್ಲ
- 7
- 8 ಹರಿಹರ ಗೆ ಕೊಟ್ಟುದು

9

10 ಸುಂಕ.....ಸರ್ವದಾಯ

11ಡಮನಾಯಕನು ತಂನ.....

12ಮನಃಪೂರ್ವ.....

13 ಗೋವಬ್ರಾಹ್ಮಣರ ಕೊಂದಪಾಪಕೆ ಹೋಹ.....

14 ಶಸನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾ ಪುರಕ್ಕೆ ನೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ

2 ದ ಚಯಿತ್ರ ಸುಧ ೧ ಲೂ

3 ರಾಮನಾಯಕರ ಮ

4 ಗಯಪನಾಯಕಕ

5 ಟಿಸ್ತ ಮಂಟಪ ನಮ

6 ಶ್ರೀವಾಯ ಶ್ರೀ ಶ್ರೀ॥

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ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3'—6"×2'—9"

1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ತೊಂ

2 ಡನೂರ ದೇವರ ಮಾದಿಗಪುಡನ ಮಗ ದೇವಣ

3 ಮಾದರಸ ಮಕ್ಕಳು ಸಿದ್ಧಗುಡ

4 ನಿಲಿಸಿದ ಕಲ್ಲು

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ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'—6" × 3'—6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೬೨

2 ವರ್ತಮಾನವಾದ ವಿಖಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ

3 ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ವರದಅರಸರು ಕ

4 ಗುತ್ತಿಗೆಯು ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟು

5 ನೂರ ಗ್ರಾಮವ.....

(3 ಪಟ್ಟಿಗಳು ಸವದಿವೆ)

6 ತುಡಿಕೆ

7 ಮನೆಕಳತೋಟಬಿಟ್ಟರು

8 ಭೋಗ ಕೇಜಸ್ವಾಮ್ಯವನು ಆಗುವಾಡಿ

9

10 ಅಕ್ಷರದಲು ಹನ್ನೆರಡು ವರಹ ಮಾಗಿ

11 ಕೆಲಿಗೆ ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಆಚಂದ್ರಾರ್ಕ

12 ಸ್ಥಾನ ಮಾನ್ಯ ಅಳುವಿದ

13 ಕೊಂದಪಾಪಕೆ ಹೋಹರು

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ಲಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಖವರ್ಷವೊಂಭೈನೂಟನಾಲ್ಕನೆಯ ಚಿತ್ರ

2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಸಮಿಸೋಮವಾರದಂದು ಮ. ಏವಾರ ಸಾಯಿರ ಒ

3 ಡ್ವಾರ್ಬುರುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೊರಗಾಲಪ್ಪದಿಕ್ಕ

4 ಣ್ಣುಗಂ ಇದನಾವನಿಡಿದನಿವವಂಕೆಲೆಯು ವಾರವೆಯುಂ ವಾ

5 ರಣಾನಿಯುಂ ಕವಿರೆಯುವನಿಡಿದ ಬ್ರಹ್ಮ ತಿಕಾಟಂ ಸ್ವದತ್ತಾಂಪರ

6 ದತ್ತಾಂ ವಾಯೊಹರೇತವಸುಂಧರಾಂ ಪಶ್ಚಿವರ್ಷ ಸಹಸ್ರಾಣಿ

7 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

ಮೈಸೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಮೈಸೂರು ಹೋಬಳಿ ಕುರುಬಾರಹಳ್ಳಿಯಬಳಿ ಜಮಾದಾರ್ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸರೋಜ ಸಂನಿಧ ಮೂಖಶೇಷಂ ಹಸನ್ನರ್ವತಃ
- 2 ದಾನ ಮಹೋಗ್ರ ಬದ್ಧ ವಿಹಿತಶ್ರೇಷ್ಠ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ಬಿಭ್ರಾಜತ್ಪಬರೋ
- 3 ರು... ದೋರ್ಬಲಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಸರ್ವೋನ್ನತಶ್ರೀಮಾ
- 4 ನೀತ್ವರ ಸಂಧವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಮುಪಃ | ಕರಾರೀಸಾ
- 5 ಳುವಾಂಕಸ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
- 6 ಜ ಸಂಪದಾ | ದಿಕ್ಪಾಮಿನೀಕುಚತಟೀಪುನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
- 7 ಲರದುಗ್ಧಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀಲಾವತೀಕೃತ ವಿರೋಧಿನ್ಮುಪಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
- 8 ಳಾವನೀಪ ವಿಜಯಾಯ ಪುರಸ್ತಾತ್ ಚುಳಿಕೀ ಕೃತ್ಯಚೋಳೇಂದ್ರಂ
- 9 ಸ್ನೇಹಸಮ್ಬುಖಂ ರವೀಪತತ್ ವಿಶ್ವಂಸ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
- 10 ವನ್ಮಣಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತತುರಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಕಬ್ಬಿ
- 11 ಚಂದ್ರ ಸಮೇಪಿಂಗಲ ವತ್ಸರೇ | ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣೇಂದ್ರಾ ವಸ್ತುಕ್ಷೇ ಸ್ಥಿರವಾಸರೇ ಆ ಪಸ್ತಂಭಾಯ
- 12 ಮಾರ್ಯಸೂನವೇ | ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ಚರ್ಯಶರ್ಮಣೇ | ಅಯಿ
- 13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳೀತಿಕಾವೇರೀ ಕಪಿರಾಂತರೇ ಸೀಮಾ
- 14 ..ಫಲಶಾಲಿ ಶಿರಾತಟಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೆಟಿಸಮುದ್ರಭೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
- 15 ಕ ರೇಪಾರೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಭೂಸಾಂಬಯ ಧರ್ಮಪಾತಕ ಹಾರಿಚ ಸೇತೂರಂ ನರ
- 16 ಹಂಜರ ಗ್ರಾಮ ಭೂಃ ಶತ್ರುಣಾ ಪಿಕ್ಯತೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ರುರೇವ
- 17 ನರಶತ್ರು ಧರ್ಮಶತ್ರುರ್ನಕಸ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವಿ
- 18 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
- 19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಭ್ಯೇಯೋನು ಪಾ
- 20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛತಂ ಪದಂ

ದಣಾಯಕರ ವೊಪ್ಪ

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ

ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಶುಭಮಸ್ತು ಹರೇರ್ಲಿಲಾ ವರಾಹಸ್ಯದಂಷ್ಠಾದಂಡ ಸ್ವಪಾತು
- 2 ವಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ತ ಶ್ರಿಯಂದಧಾ ನಮಸ್ತುಂ
- 3 ಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 4 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
- 5 ಲವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೬೮೩ ಸಂಧ ವರ್ತಮಾನವಾದ
- 6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮ ವೀರನರಪತಿ ಮಹೀ
- 8 ಶೂರ ಶ್ರೀಕೃಷ್ಣ ರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
- 9 ಟರಾಮೈಯ್ಯಗೆ ಬರಸಿಕೊಟ್ಟ ಕ್ರಯಭೂದಾನ ತಾಂಮ್ರ
- 10 ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಹೀಶೂರ ನಗರದ
- 11 ಹೋಬಳಿ ನೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
- 12 ಗಾಲ ಸ್ಥಳದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಚಾ
- 13 ವಡಿ ಶ್ಯಾನಭಾಗ ಸ್ಥಲದ ಶ್ಯಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
- 14 ಡುಬಂದ ರೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟರವ
- 15 ಸಕಲ ಸುವರ್ಣದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
- 16 ಲಿಗು ೧೭ ವಿಂಗಡಮಣಿಹ್ಯ ಮೂಗೂರಿಗೆ ಸಲು
- 17 ವಸುಂಕಗು ೩ ರ್ ೩|೭ ಪೊಂಮುಗ ೧ ರ್ ೧ ರ್ ೦ ೮೫
- 18 ಯಂಮೂಗೂರಿ ಉಧಯಂಗ್ರಾಮ ೧ ಕೈ
- 19 ಹುಟ್ಟುವಳಿ ಕಂಗು ೧೭೬ ರ್ ೦೭ ನೂರಯೆಪ್ಪತ್ತಾರು

- 20 ವರಹಾಪುಕೊಳ್ಳಾಗಾಲದ ಸೆಟ್ಟರ ಮುಖಾಂತ್ಯ
 21 ಬೊಕ್ಕಸಕ್ಕೆ ಸಾಕಲ್ಪವಾಗಿ ಸಂತಾಪ ಕಾರಣ
 22 ಈ ಗ್ರಾಮದ ಯಲ್ಲೆ ಚತುಸ್ವೀಮೆಯೊಳಗುಳ್ಳ ನಿಧ್ಯಾ
 23 ದೈವಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗೆ ಸುಲುವುದು
 24 ಯಿಲ್ಲಿಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕೃತದಾನವರಿ
 25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯಂಗಳಿಗೊಸಲು
 26 ವುಡಾದ್ದರಿಂದ ಪುತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
 27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಭವಿಸಿಕೊಂ
 28 ಡು ಬರುವುದು ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ
 29 ಮೇವ ಭೂಭುಜಾಂಸಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ
 30 ತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
 31 ತವಸುಂಧರಾಂ ಪ್ಲಪ್ತಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
 32 ಜಾಯತೇಕ್ರಿಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೊಡು ಕಸಬಾ ಹೋಬಳಿ ಕಳೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಖರಸಂವತ್ಸರದ ವೈಶಾಖ ಶು ೧೧ ಲು ಶ್ರೀಮತು ಮಹಿಶೂ
 2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವೈಯಗೆ ಬರೆಸಿ
 3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿ
 4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿಂನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ
 5 ರ ಮೇಲುಕುಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂಬಾರ ಸ್ವರೂಪು ಯಲೆ ಕಾ
 6 ಯಿ ಮೇಲೋಗರ ಹುಲು ಗಂಧ ಮೊದಲಾದ ಹಣಮುಟ್ಟಿದ
 7 ಸೋಪಸ್ತರವನ್ನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವನ್ನು
 8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಕೊಳ್ಳುವುದು

⁹ ಕಂಠೀರವ ನರಸರಾಜಪೊಡೆಯರು

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ಅದೇ ಕಳೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೬ ಲು ಶ್ರೀಮತು
 2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು
 3 ವೈಯ್ಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳೆ ಲಕ್ಷ್ಮೀ
 4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ
 5 ಘಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮದ ಕೊಡಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು
 6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿದುದೇ ಆ
 7 ಪ್ರಕಾರಕ್ಕೆ ಕಳೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
 8 ಕ್ಕೆ ನಿಂನ ಹೋಬಳಿ ಸೀಮೆಯಲಿ ಘಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮ
 9 ವನ್ನು ಕೊಡಿಸಿ ಶಿರಾ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಕೊಡಿಕೊಳ್ಳುವುದು.

¹⁰ ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜಪೊಡೆಯರವರು

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ಅದೇ ಕಳೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ಲಾಭಾ
 2 ದಾಯದ ಚಾವಡಿ ಮಣಿಹಗಾರ ಹರಿಪಾಸಯ್ಯಗೆ ನೀನು ಉ
 3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಾ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರ
 4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
 5 ತುಡಿಕೆ ಸುಂಕಪೊಮ್ಮ ಮುಂತಾಗಿ ಆನಕಲ ಸ್ವಾಮ್ಯವು ಕಳೆ
 6 ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
 7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವವನಿಗೆ ಧಾರೆಯೆರೆದು ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು
 8 ಮಾಡಿಸಿ ತಾಂಮ್ರಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇದೇವೆ
 9 ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯ
 10 ಹೊಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ
 11 ಮಿನ ಹಣವನ್ನು ಕೇಳದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು

- 12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಳೆಯನ್ನು ಮಾಡಿಸಿ ಇಥೇವೆಯಾದಕಾ
 13 ರಣ ಅಪ್ಪ ಕಾರಕ್ಕೆ ಕಳೆಲೆ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ಪಡಿ
 14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಯಾ
 15 ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರದ ಗ್ರಾಮ ಪೊಂದು ಸಹ ಈ
 16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯಿ ಹೊಗೆಕಾಣಿಕೆ
 17 ಹಣಸಹ ಪಟ್ಟಿಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕೇಳಿದೆ ಸ
 18 ವರಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿವೆ
 19 ಶಂಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾಯೊಹರೇತವಸುಂಧರಾಂ
 20 ಪಷ್ಠಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ || ಶ್ರೀ

21 ಕಂಠೀರವ ನರಸರಾಜ ಪೊಡೆಯರವರು

ಯಳಂದೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಬೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ ಪುನೆಯಲ್ಲಿ ನಿಕಿಡ್
 ಪೋಲೆಗಿರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
 2 ತೈರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಕರ್ಯಾಣಾ ಯಾಸ್ತುತದ್ವಾಮ
 3 ಪ್ರತ್ಯೂಹ ತಿವಿರಾಪಹಂ | ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ
 4 ಕ್ಷೀರಮಯಾದ್ವೈವೈರ್ಮಧ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ | ನಮೀತಮಿವೋದ್ಭೂತ
 5 ಮಪನೀತ ತಮೋಮಹಃ | ತನ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುರೈರನ್ನಥನಾಮಾಬುಧಃ
 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬರೈರಾಯುದ್ಧಿಷಾಂನಿಷ್ಕತಃ | ತನ್ಯಾಯುರ್ನಹುಷೋಸ್ತುತ
 7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯಯಾತೀಕ್ಷಿತಾಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ
 8 ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀಪೇ ತಿಮ್ಮಭೂಪತಿಃ | ಯಶಸ್ವೀ
 9 ತುಳುವೇಂದ್ರೇಷು ಯದೋಕ್ತೃಷ್ಣ ಇವಾನ್ವಯೇ | ತನ್ಯಾಭೂದ್ಭೂತೃಮಾಜಾನೀರೀಶ್ವ
 10 ರ ಕ್ಷತಿಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣಧ್ವಂಶಂಮಾಳಿರತ್ನಂಮಹೀಭುಜಾಂ ಸರಸಾದುದಧೂತ
 11 ಸ್ಯಾನ್ನರಸಾವುಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ
 12 ಭೂಪಾಲಶ್ಚೇರ ಚೋಳಾದಿ ಭೂಧೃತಃ | ಚಿತ್ತಾ ದಾನಾಂಬುನಾಥರ್ಮಸಮುದ್ರಂ ತನೋರತಿ
 13 ಪ್ವಾಜೀ ನಾಗಲಾದೇವ್ಯೋಕಾಸರಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವ್ಯೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ಸನ್ಯಾತ್ಪಜ್ಜರಥಾ
 14 ದಿವ ವೀರಾ ವಿನಯಿನಾ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನಾ | ಜಾತಾವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮು
 15 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ವ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿದಸ್ಯ
 16 ನೃಗನಳ ನಹುಷಾಮಪ್ಯವನ್ಯಮಥಾನ್ಯಾ | ಅಸೇತೋರಾಸುಮೇರೋರಮಸುರನುತಃ ಸ್ವೈರ
 17 ಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಚಲಾಂತಾದಬಿಲ ಹೃದಯಮಾವಜ್ಯರಾಜ್ಯಂಶಶಾಸ
 18 ಪಾಜ್ಯಂ ಪ್ರಶಾಸ್ಯ ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂದ್ಯಾವಿವ ಶಾಸಿತುಂ | ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಖ್ಯಾತೇಕ್ಷಿತೇ
 19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಯು ವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬಿರ್ಭತಿಮಣೀಕೇಯೂರ
 20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜಾಂ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕನಾಥಾ ವೆಂಕಟಾದ್ರಿಪ್ತ
 21 ಮುಖ್ಯಪ್ಪಾ ವತ್ಸರ್ಗವತ್ಸರ್ಗಸರ್ವೇಷ್ಟತನುತ ವಿಧಿವದ್ಭೂಯಸೇಶ್ರೀಯಸೇಯಃ ದೇವಸ್ಥಾನೇ
 22 ಪುತೀರ್ಥೇಷ್ಟಪಿತನಕತುರಾಷ್ಟೂರುಷಾದಿನಿನಾನಾದಾನಾನ್ಯೇವೊ ಪದಾನ್ಯೈರಪಿಸಮಮು
 23 ಬಿಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವವಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಂಡಃ |
 24 ಭಾಷಗ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸೋಷಕೃದರ್ಥಿಭುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ
 25 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾಖ್ಯಃ ಪರರಾಯಭಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ
 26 ತ್ರಾಣಮಪ್ಪಶಾದೂಲಮರ್ದನಃ | ವೀರಪ್ರತಾಪ ಐತ್ಯಾದಿ ಬಿರುದೈರುಚಿತ್ಕೈರ್ಯುತಃ | ಸ್ತುತ್ಯಾದಾರ್ಯ
 27 ಸುಧೀಭಿಸ್ತವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕ್ಷ್ಮಾಪಾಲಾ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧೀರೈಕೈ
 28 ತ್ಯಾನೀತ್ಯಾನ್ಯಗಾದೀನ್ ಅಪೂರ್ವಾದ್ರೇರಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚ ಹೇಮಾಚಲಾಂತಾದಾಸೇ
 29 ತೇರರ್ಥಿಸಾರ್ಥಶ್ರೀಯಮಿಹ ಬಹುಳೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾನಮಿಧಃ || ಶಕಾಬ್ದೇಶಾಲಿಪಾಹಸ್ಯನ
 30 ಹಸ್ರೇಣ ಚತುಶ್ಚತುಃ | ಚತ್ತಾ ರಿಂಶತ್ಸಮಾಯುಕ್ತೇಶುಷ್ಪೇ ಈಶ್ವರಪತ್ನರೇ ರಮ್ಯೇ
 31 ಮಾಸಿಕಾರ್ತಿಕನಾಮನಿಶುಕ್ಲಪಕ್ಷೇಶುಭಃ ಮುತ್ಥಾನದ್ವಾದಶೀತಿಥೌ | ತುಂಗಧ
 32 ದ್ರಾವದೀರೇ ವಿಶೇಶತ್ವರ ಸನ್ನಿಧೌ | ಅಶೇಷ ವೇದವೇದಾಂತ ಪುರಾಣಾಗಮವೇದಿನೇ ಪದ

- ³³ ವಾಕ್ಯಪ್ರಮಾಣೀಷು ಪರಾಂಪ್ರಾಧಿಮುಪೇಯುಷೇ ಕಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಬಾಯ ಯಾ
³⁴ ಜುಷೇ | ಶಾಖನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲಿನೇ | ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಸ್ಯ ಕೈಂಕರಾಸಕ್ತಚೇತ
³⁵ ಸೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ | ಹೊಯ್ಸಳಾಖ್ಯ ಮಹಾರಾಜ್ಯ ಪ್ರಸಿದ್ಧಂ
³⁶ ಜಗತ್ತೀತಳೇ | ಮಹದೇವಪುರಾತನ್ಪ್ರಚೀಂದಿತಮಾಶ್ರಿತಸಂಸ್ಥಿತಂ ಹಂದಿಕು
³⁷ ಪ್ತಾಭಿಧಾನಾಯಾಃಪಲ್ಯದಕ್ಷಿಣತಃಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ವಯಾದ್ಗ್ರಾಮಾಶ್ಚಿಮಾಯಾಂದಿಶಿ
³⁸ ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿತ್ಯುತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾಡೀತಿಪ್ರಥಿತಂ
³⁹ ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೊ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂಸಹಿರಣ್ಯ ಪಯೋಧಾರಾ
⁴⁰ ಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ | ವೀರಪೂಡಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ಪೋಣಿಯಿಂದ ಮೂಡಲು
⁴¹ ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ತೆಂಕಲು ಮಾಚಯನ ಪುರಕ್ಕೆ ಪಡುವಲು ಪರ್ವತಯನ ತೋಟದಿಂದ ಬಡಗಲು
⁴² ಗ್ರಾಮವನು
⁴³ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
⁴⁴ ಪಾಲನಾಽಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
⁴⁵ ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

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ಅದೇ ತಾಲ್ಲೋಕು ಕನಬಾ ಹೋಬಳಿ ಗೌಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ
 ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

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|-----------------------------------------|---------------------------------------|
| ¹ ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾ | ⁴ ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ |
| ² ವಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಿಚ | ⁵ ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ |
| ³ ನಾಯಕರು ಶ್ರೀ ವೀರಭದ್ರ | |

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ಅದೇ ಹೋಬಳಿ ಕೆಸ್ತೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

- | | |
|----------------------------------------|----------------------------------------|
| ¹ ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಫಾ | ⁴ |
| ² ಲ್ಗನ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ | ⁵ ಧರ್ಮಾರ್ತ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ |
| ³ ಯರಶಿಷ್ಯರುಚಿಕಪ್ಪ ದೇವರಿಗೆ | ⁶ ಟಪ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಕೆಸ್ತೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ಮೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | | |
|---------------------------------|-----------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯ ಸಂ | ⁴ ನ ಮಗ ದೇವಗೌಡ ದೇ |
| ² ವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೫ | ⁵ ವಲೋಕಕ ಸಂದ |
| ³ ಲು ನಾಗಗೌಡ | |

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ಅದೇ ಕೆಸ್ತೂರು ಮಜರೆ ಹೊಸೂರಿಂದ ಕುಂತೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- | | |
|------------------------------------------------------|------------------------------------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹಂ | ⁵ ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ ಆ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ |
| ² ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ | ಶರ |
| ದಲು ಶ್ರೀಮತು | ⁶ ಕೈ ತಮ್ಮ ಕ್ರಮವಾಗಿ ಒಂದಿರುವ ಅಲದ |
| ³ ಸೋವಣ ಸೆಟ್ಟಿಯರು ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ | ಮರದ |
| ⁴ ವಾಪ್ಪಿಯಾಗಬೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು | ⁷ ಯಲ್ಲಿ ಆಯ್ದು ಕೊಳಗ ಗದ್ದೆಯನೂ..... |
| ಮಂ | ⁸ ಕೊಟ್ಟರು..... |

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕನ್ನೂರು ಮಜರೆ ಹೊಸೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ
ಉತ್ತರ ಪಾಳು ಭಾವಿ ಒಳಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" × 1'-9"

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|-----------------------------|--------------------------|
| 1 ನಳ ಸಂವತ್ಸ ಮಾಗ ಸು ೧ | 6 ಹೊಲ ೦ ೦ ಹತ್ತು ಕೊಳಗ ಯಿ |
| 2 ಲೂ ಮಾದಂಣನಾಯಕರಿಗೆ | 7 ದಕೆ ತಪಿದವರು ಗಂಗೆಯು . . |
| 3 ಧರ್ಮವಾಗಬೇಕೆಂದು ನಂಜ | 8 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಕದ |
| 4 ಪರಸರು ಮಠದ ಭದ್ರಪ್ಪ ದೇ | 9 ಲಿ ಹೋಹರು ಶಿವಪಾದವೇ |
| 5 ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ | 10 ಶರಣು ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂಬಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|------------------------|-----------------------------------|
| 1 ಆಂಗೀರಸ ಸಂವತ್ಸರ ಭಾದ್ರ | ಹಕ್ಕೆ ಬಿಟ್ಟ ಗದ್ದೆ ಖಂ ೮ ೧೦ ಹತ್ತು |
| 2 ಪದ ಶು ೧ ಬುಧವಾರದಲು | 7 ತೂಬಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ |
| 3 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ | 8 ರುವ ಹಳ್ಳದ ಭೂಮಿಯನ್ನು ಬಿಟ್ಟು |
| 4 ಚಂದ್ರನಾಥ ದೇವರು ಮಠವ | 9 ಕೊಟ್ಟರು |
| ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ | |

(ಕಟ್ಟಡದಲ್ಲೇರಿದೆ)

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ಅದೇ ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಸಾದೀ ಕಲ್ಲಿನಲ್ಲಿ

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|---------------------------------------|--------------------------------------|
| ಸ್ವಸ್ತಿ ಶಕವರಾಷ ೧೩೦೨ನೆಯ ರಘುದ್ರ ಸಂವತ್ಸರ | ಪೂರ್ವದಲು ಬಿಟ್ಟು ಧರ್ಮಪುರಾ |
| ದ ಮಾಘ ೬ ೧ ಸೋರೋಹಿಣಿ ನಕ್ಷತ್ರದ | ೧ ಅಭ್ಯಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ |
| ಲು ಶ್ರೀಮನ್ಮಹಾಪಂಡಿತೇಶ್ವರ ಅರಿ | ೧ |
| ರಾಯ ವಿಭಾಡಭಾಷೆಗೆ ತಪ್ಪು ವರಾಯ | 2 ತಿರುಪ್ಪಾಯ ಶ್ರೀಕಾರ್ತಿಕೆ ಊರಮೂಡಣ ಮಾಯ |
| ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ | ಣ್ಣನ ಭೂಮಿಯೊಳಗೆ ಏರ್ಕ್ಕಣ್ಣಗೆ ಗದ್ದೆ ಹೊಲ |
| ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ | ತೋಟ ಸಹ ಅನರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ |
| ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈವುತಿರಲು ಶ್ರೀಮ | ಅಮಾಯಿ ಸೆಟ್ಟಿ ಪೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ |
| ದುಪೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ | ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಊರಹಸರದಸುಂ |
| ಸೇಷ ಮಹಾಜನಂಗಳು ಆಊರಮಾಯಿ | ಕವಂ ಆಡಂದ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ |
| ಸೆಟ್ಟಿ ಕೇತಮಲ್ಲಸೆಟ್ಟಿಯೊಳಗುಳ್ಳನಾಡ | ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುಪೊಡಂಬಟ್ಟು |
| ಸಮಸ್ತರು ಹಲವು ಸಮಸ್ತಗ ಉಡುಪ್ರಜೆಗಳೂ | ಬಿಟ್ಟ ಧರ್ಮ ಸ್ತದತ್ತಂ |
| ತಂಮ್ಮೊಳಗೆ ಪೊಡಂಬಟ್ಟು ಆಮದ್ದೂರ | ವಾಯೋಹರೇತ ವನುಂಧರಾಂ ಪಪ್ಪಿ ವರ್ಷ |
| ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ | ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ |
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ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಟ್ಟಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" × 1'-6"

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|------------------------------------|-----------------------------------------|
| 1 ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ | 5 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ದಾನವಾಗಿ ಬಿಟ್ಟು |
| 2 ಶು ೧೦ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ | 6 ಕೊಟ್ಟ ಭೂಮಿ ಖಂ ೧ ಇದನು ಅರೊಬ್ಬರು |
| 3 ವಾಗಲೆಂದು ಶ್ರೀಮದುಪೇಂದ್ರ ಪುರದ | 7 ಆಳುವಿದರು ಗೋವಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ |
| 4 ಸಮಸ್ತನಾಡ ಗೌಡುಗಳು ಸೋಮೇಶ್ವರ | 8 ಹರು ಶ್ರೀಶ್ರೀ |

ಶಿವಮೊಗ್ಗ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು

ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕು

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ಶಿವಮೊಗ್ಗಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- ¹ ಹರೇರ್ಲರಾವರಾಹಶ್ಯದಂಷ್ಟಾದಂಡಃ ಸಪಾತುವಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- ² ಧಾತೀ ಭತ್ರ ಶ್ರಿಯಂದಧಾ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- ³ ೧೫೬೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- ⁴ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತ
- ⁵ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸೋಮಶೇಖರ
- ⁶ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂತಾಮಾಜಿಯವರು ತುಂಗಾ ತೀರದಲ್ಲಿ ಶ್ರೀ ಹರಿಹರ
- ⁷ ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಬರ
- ⁸ ಸಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮಪಂತೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಆರೆತ್ತಿನ ಮಾ
- ⁹ ನ್ಯ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಿದ್ದೇವೆ ಅಡಕೆ ಮೆಣಸು ಬೊಬರಿ ಕವಾಡ ಮುಂ
- ¹⁰ ತಾದಗಡಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
- ¹¹ ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಪಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ರಾಣಿಗಳಲ್ಲೂ ಬರೆಸಿ ದೇ
- ¹² ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹದುಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
- ¹³ ದಾನ ಪಾಲನೆಯೋರ್ಮಧ್ಯದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
- ¹⁴ ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೊಳಲೂರು ಹೋಬಳಿ ಕೊಡ್ಲಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾಮಟಿಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

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| ¹ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ | ⁴ ವೀರಪಗ ಉಡ ಮಾಡಿದ ದೇ |
| ² ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ಪ | ⁵ ವಾಲಯದ ದೀಪಸ್ತಂಭಕೆ |
| ³ ಗವುಡರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ | ⁶ ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕೊಡ್ಲಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

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|-----------------------------------------------|---------------------------------------------|
| ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತ ಶ್ರೀಮ | ⁶ ಲಯ ಶ್ರೀಮತು ಕೂಟಿ ಗೌಡನಮಗ |
| ² ನೈಹಾಪುಂಡಳೇಸ್ವರ ಅರಿರಾಯವಿ | ⁷ ಕಾಮಗವುಡ ವೀರಕುಯಲಲ ಪಲರ |
| ³ ಭಾಡಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ | ⁸ ನಿಜದು ತಾನುಂ ಸುರಲೋಕ ಗತನಾದಂ |
| ⁴ ಚತುಸ್ತಮುದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರದೇವ | ⁹ ಆತನ ತಂಮ ನಿಲಿಸಿದ ನಿಷ್ಕಥಿಯ ಕಲ್ಲು |
| ⁵ ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಕೂಡ | ¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ |

ಸಾಗರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಸಾಗರದ ಕನಕೆಯಲ್ಲಿ ಕಲ್ಯಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)

(ಮುಂಭಾಗ)

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋ
- ² ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು
- ³ ದಯ ಶಾಲವಾಹನಶಕ ವರುಷ ೧೬೦೭ನೆಯ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ

- 4 ನಿಜಶ್ರಾವಣ ಶುಭ ಜಿಲ್ಲಾ ಶ್ರೀಮದ್ವೆದವ ಮುರಾರಿಕೋಟೆ ಕೋಳಾಹ
- 5 ೪ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪ
- 6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
- 7 ರಾದ ಸಂಕಣ್ಣನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು
- 8 ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯ
- 9 ರಾದ ಚಿಂತಾಮಾಜಿಯವರೂ ಹಸ್ತಾಂತರದ ಸೇನಬೋವೆಯಿರಂ
- 10 ಣನಮಗ ತಿಮ್ಮಯಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
- 11 ವೆಂತಂದರೆ ಅರನಾಡನಲ್ಲೊಂದೆ ಸೀಮೆಯಲ್ಲಿದೆ ಕೋಣಗ್ರಾಮದಿಂ
- 12 ದ ನಿವೇಶಿ ಅಗ್ರಹಾರದ ನರಸಿಂಹಪುರದ ಲಿಂಗಾವಧಾನಿಗೆ ಕೊ
- 13 ಟ್ಪಿದಬಗೆಯಲ್ಲೂ ಆತಸ್ವಾಸ್ತೆ ಕೊಟ್ಟಾರಭ್ಯ ಅನುಭವಿಸದೆ ಅರ
- 14 ಮನೆ ಹವಾಲೆಯಾಗಿ ಸಿಸ್ತಿಗೆಕೂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗೆ ೧೫ಕೆ ವಿವರ
- 15 ಯೇ ಅಗ್ರಹಾರದ ಮಹಾಜನಗಳು ಬರಸಿದ ಪ್ರಮಾಣಿಸಿರುವಾನಿಬೀ
- 16 ಜವಿ ಲಗೆ ರ ಗದ್ದೆಬೀಜವಿ ಲ ಯೆದರವತ್ತಿನಲ್ಲೂ ಬೀಜವಿಂ ||೦ ಅಂತ್ಯಬೀಜವರಿ
- 17 ಬಿ ೧೬||೦ ಕಗೆ ೧೫ ತ್ರಿಣವೆ ಅಗ್ರಹಾರದಲ್ಲಿ ಸಿಸ್ತಿಗೆಕೂಡಿದ ಸರಸಮತ್ತೆ ಪು
- 18 ಟ್ಪಿನಸಾಸ್ತೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂದ ೧೬||೦ ಉಭಯಂ ೧೨೪||೦ಕೆ
- 19 ವಿವರ ದುಂದುಭಿಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಮಿರವಾರ ಶನಿಪ್ರದೋಷ
- 20 ಪುಂಜಕಾಲದಲ್ಲುಬಿಟ್ಟದು ೧೨೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೦ಲ್ಲು
- 21 ಬಿಟ್ಟದು ೧ ||೦ ಉಭಯಂ ೨೪||೦ ಇಪ್ಪತ್ತನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
- 22 ನೂ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- 23 ಣೆ ಅಗ್ರಹಾರದವಳಗಣ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿ
- 24 ವಾಗಿ ಈ ಭೂಮಿಯ ಚತುರ್ಗಡಿಯವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಪಾಣ
- 25 ಅಕ್ಷೇಣಿ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನೂ
- 26 ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನಪಾರ
- 27 ಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ದಾನಾಧಿಕೃತ
- 28 ಪರಿವರ್ತನೆಗೆ ಸಲಿಸಿಕೊಂಡು ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಾ
- 29 ಹದೆಂದುಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನ ಅದಿತ್ಯಚಂದ್ರಾ ವ
- 30 ನಿಲೋನಲಶ್ಚ ದ್ವೈರಾರ್ಥಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
- 31 ತ್ರಿಶ್ಚಲಭೇಚರಂಧೇಧರ್ಮಸ್ಯ ಜಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
- 32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
- 33 ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
- 34 ಸುಂಧರಾಂ ಪಷ್ಪಿರ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇಕ್ರಿ
- 35 ಮೀ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾರ್ಥೋನುಪಾಲನಂ ದಾನಾ
- 36 ತ್ಸರ್ವಗಮಪಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
- 37 ವ.

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗೆ ಶ್ಯಾಮರಾಯರ ಜತದಲ್ಲಿವ್ವ
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವಿಷ್ಣುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೃಷ್ಣ
- 2 ದಿ ವೀರಭದ್ರನಾಯಕರು ಮಾಲವಧೀವರ ನೀಲಯನಮ
- 3 ಲ್ಲಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತಂ
- 4 ದರೆ ನೀನು ಅರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲ ನಿನ್ನಗೆ ಉಂ
- 5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶೀಮ ಮಾಲವಗ್ರಾಮದಲ್ಲಿ
- 6 ಮೇಲಣ ಬಿದಿರುಗದ್ದೆ ಕುಳಗೆ ೧ಕ್ಕೆ ೧ ೩ ಕೆಳಗಣ ಬಿದರ ಗ
- 7 ದ್ದೆ ಕುಳಗೆ ೧ಕ್ಕೆ ೧ ೩ ಈ ಉಭಯಂ ಕುಳಗೆ ೨ಕ್ಕೆ ೬ ಆರು
- 8 ವರಹನ ಭೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
- 9 ಆ ಭೂಮಿಗೆ ಸಲ್ಲುವ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಮ್ಯ
- 10 ವೆನ್ನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
- 11 ರೆಯಾಗಿ ಉಂಬಳಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
- 12 ದುಯೆಂದುಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಶ್ರೀವೆಂಕಟಾ
- 13 ದ್ವಿ.

ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣ ಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ (ಮುಂಭಾಗ)

- ¹ ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭ್ಯೋನಮಃ ನಮಸ್ತುಂ(ಗ)ಶಿರಸ್ತುಂ [ಶ್ಲಂಕ]
- ² ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- ³ ಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರು
- ⁴ ಪ ೧೪೫೪ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಜಯಸಂವತ್ಸರದ ಚೈ
- ⁵ ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
- ⁶ ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- ⁷ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರು ನಂವ್ತ ಆನೆಗೊಂದಿಸ್ತಳಿದ ವಂ
- ⁸ ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರು ಧರ್ಮಪತ್ನೀಪುತ್ರಸುಖ ಸಂ
- ⁹ ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಭಕ್ತಿ ಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಮ್ರಾಜ್ಯ ಅನುಭವಿಸು
- ¹⁰ ವ ವಿಶಯಕ್ಕೆ ಸುಸ್ಥಿರ ಆಗದೇಕೆಂದು ವಿಜಯನಗರದ ಆನೆಗೊಂದಿ
- ¹¹ ಸ್ಥಳದ ಭಾರ್ಗವ ಚೈವನ ಅಪ್ಪುವಾನಬಿರವ ಜಾಮದಗ್ನಿಗೋ
- ¹² ತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ಞ]
- ¹³ ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾಶೀಪತಿ ಜ್ಯೋಯಿಸರ ಪಾತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- ¹⁴ ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- ¹⁵ ಗುತ್ತಿವೇಂಠೆಯದ ಅರಗದ ಕಂಪಣದವನವನೆ ಪನ್ನಿಚಾ
- ¹⁶ ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರಶೀಮೆಭೂಮಿಗ
- ¹⁷ ೬೭ ಇಕ್ಕೆರಿಗೆ ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗ ೨೪ ಯಲಗಲೆ
- ¹⁸ ೩ ಸಾವಿರ ಶೀಮೆ ಭೂಮಿಗ ೧೨ ಆತಪಾಡಿಸಾವಿರ ಸೀಮೆಭೂಮಿಗದ್ಯಾಣ ೬ ಕಲ್ಲು
- ¹⁹ ಸೆ ಐನೂರುಸೀಮೆಭೂಮಿಗ ೮ ಮಂಕಸಾಲೆಸಾವಿರಸೀಮೆಭೂ
- ²⁰ ಮಿಗ ೧೨ ಹೆದ್ದೆಯಲ್ಲು ಸಾವಿರಸೀಮೆಭೂಮಿಗ ೧೨ ಬೆದೂ
- ²¹ ರಗ್ರಾಮ ಗ ೭೬ ಕೆನನೂರು ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗ ೧೨ ಸೊರ
- ²² ಬ ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗ ೨೪ ಅಂಡಿಗೆ ಮೂರುಸಾವಿರ
- ²³ ಶೀಮೆ ಭೂಗ ೬ ಬಂದಲಿಕೆಪಟ್ಟಣ ಹಳಿಸಹ ೫ ಸಾವಿರಸೀಮೆಭೂ
- ²⁴ ಗ ೨೪ ಇಂತಿಷ್ಟುಶೀಮೆ ಜ್ಯೋತಿಸ್ಯ ಪಾರೋಹಿತೃ ಭಟ್ಟಯಜಮಾ
- ²⁵ ನಿಕೆ ಭೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನ ಪುಟಗ

(ಹಿಂಭಾಗ)

- ²⁶ ಣಪತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹಕಲಶ ಇವರೇ ಲಗ್ನ ಸ
- ²⁷ ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಆ
- ²⁸ ಪ್ತಭೋಗಂಗಲು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಭ
- ²⁹ ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾಪು ನಂನ್ನ ಸ್ತ್ರೀಪುತ್ರಸಹಿತ ಸಹಿರಣ್ಯೋ
- ³⁰ ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲು ಚಂದ್ರೋ
- ³¹ ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸನ್ನಿಧಾನದಲ್ಲು ಕೊ
- ³² ಟ್ಟವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚ್ಚಗಳಿಗೆ ಪುಣ್ಯಲಭ್ಯ ಅಭಿವ್ಯ
- ³³ ದ್ವಿಯಾಗಿ ನಡೆಯಬೇಕೆಂದು ಅಲ್ಲಲ್ಲೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲಿ ನ
- ³⁴ ಡೆವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಭೂಮಿ ಅಂತುಗೆ ೨ ಸೀಮೆ ೫೨||
- ³⁵ ಸಾವಿರ ಈ ಸ್ಥಳದಲ್ಲಿ ನಿಧಿಸಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಇಷ್ಟು
- ³⁶ ಶಿವಾರ್ಪಿತಕೊಟ್ಟವಾಗಿ ಯೆಂದುಕಾಂವ್ರಶಾಸನದ ಧರ್ಮಪಟ್ಟಿ ಅದಿತ್ಯ ಚಂ
- ³⁷ ದ್ರ ಅನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪ್ತೇ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ
- ³⁸ ಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ಉ [ವ್ಯ] ತಂದಾನಾತ್ಪಾಲಕೋರಾಜಾನ್ನದಾನಾ
- ³⁹ ತ್ಪಾಲತೋಗುರುಃ ದಾನಾತ್ಪಾಲತಾಮಾತಾ ತತ್ಪಾಲಂಭತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
- ⁴⁰ ಈ ದಾನಪಟ್ಟಿ ಆಳುವಿದರೆ ಕಾಶಿಕ್ಷೇತ್ರದಲಿ ಮಾತೃಸಿತ್ಯಗುರುವಿಗೆ ತಪ್ಪಿದಹಾಗೆಯೆಂ
- ⁴¹ ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡಸದೇಕು ಘಟಿ ೧೫ ಫಳ ೫ ತೂಕ ಗೆ ೫ ಲ್ 10-೭ ಅಂಗುಲ ದಾನಪಟ್ಟಿ.

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣ ಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಹಲಗೆ

- ¹ ಶ್ರೀ ಮೈರಾರಲಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
- ² ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ

- 3 ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ನೃಪ ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೪೫೫ನೆಯ ಪರಿವ
- 4 ತ್ತ ಮಾನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
- 5 ಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೆಗೊಂದಿ ರಾಜಾಧಿರಾ
- 6 ಜ ಪರಮೇಶ್ವರ ಅನೆಗೊಂದಿ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
- 7 ಯಕರಾದ ಗುತ್ತಲದ ಚಿಕ್ಕಪ್ಪಂಜ ರಾಯರು ಮಾನ ಭಾರ್ಗವ ಗೋತ್ರೋತ್ಪನ್ನರಾದ ಶುಕ್ಲಯಜು
- 8 ಶಾಖೆಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಭಾರ್ಗವ ಚ್ಯವನ ಅಪ್ಪವಾನಜಿರುವ ಜಾಮದಗ್ನಿ
- 9 ಪಂಚಾರುಷೇಯ ಪ್ರವರಾನ್ವಿತ ಜಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
- 10 ಯ ಅನೆ ಗೊಂದಿ ಸ್ವಳದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
- 11 ಪೌತ್ರರಾದ ಅಂಜಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜಮಾನರಿಗೆ ಹುರಳಿ
- 12 ಪಾರದ ದೇಶಪಾಂಡಿತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡಿತನಕ್ಕೆ ಇದ್ದನ್ನಾ
- 13 ಸ್ತಿಗಳು ಭೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಬಳಿ ಆಯವರ್ತನೆ
- 14 ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ಬೆಳೆಸು ಸರ್ವಧಾನ್ಯ ಫಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯೆರ ಕೊಟ್ಟು
- 15 ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾ ೨ ಕ್ಕೆ ಸ್ವಾಸ್ಥಿ ಭೂಮಿಗಳು ಮನೆಗಳು ಆಯಹಾರಕಕಂಠವ
- 16 ಣವಳಿ ಬುಟ್ಟಿ ಮೊರಸಕಿತಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸಹಿರಣ್ಣೋ
- 17 ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಮಲ್ಲಾರ ಲಿಂಗದೇವರ ಸನ್ನಿಧಾ

(ಹಿಂಭಾಗ)

- 18 ನದಲ್ಲು ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯ ಕಾಲದಲ್ಲು
- 19 ಸ್ತ್ರೀಪುತ್ರ ಸಹಿತ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅದೆ ನಿ
- 20 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಭತ್ತ ಚಾಮರಾಂದೋಳಿ
- 21 ಕಾದಿ ಅಪ್ಪಭೋಗಂಗಳು ಹುರಳಿ ಆ ಕೂಟದ ಕರಣಿಕೆ ಈ ಹುರಳಿ ಪೀಠದ
- 22 ದೇಶಪಾಂಡಿತನ ಸಹಿತವಾಗಿ ಹರಿಹರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಆ
- 23 ರಸುಗಳಿಗೆ ಪಾಚ್ಚಾಯಿಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಭ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾಡು
- 24 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕೆ ತಪ್ಪಿದರೆ ಕಾಶಿಯಲ್ಲಿ ಮಾತಾ ಪಿತ್ತ ಗುರುವಿಗೆ ತಪ್ಪಿದ ಹಾ
- 25 ಗೆ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯಾ ಭೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯವಾಶ್ಚ ಆ
- 26 ಹಪ್ಪರಾಶ್ಚಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಿಂವಾನಾತ್ನ ಪಾ
- 27 ಲಿತೋರಾಜಾನದಾನಾತ್ಪಾಲಿತೋ ಗುರುಃ ದಾನಾತ್ನ ಪಾಲಿತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮ
- 28 ಯಯೇಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟಿ ಈ ಸ್ವಳದ
- 29 ದೇವತಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲಿ ನಡೆಯದೇಕೆಂದು ಬರ ಕೊ
- 30 ಟ್ತ ಧರ್ಮ ಶಾಸನ ಪುಟ ೧೫ ಪಳೆ ೫ ತೂಕಗಳಂ ಪಂಚಾಶತು
- 31 ಅಂಗುಲಿ || ಶ್ರೀ ಬಂದೇ ರಾಮು

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ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ ಏನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಭಾಗ)

- 1 ಗಣಪತಿ ಶಾರದಾಗುರುಭೋಗನಮಃ
- 2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇತ್ತಿ ತ್ರಿಲೋಕ್ಯ ನಗರಾ
- 3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹ
- 4 ನ ಶಕವರುಷ ೧೪೫೧ನೆಯ ವಿಭವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦ ರ ಸೂರ್ಯೋ
- 5 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಲಾಹಲ ವಿಶುದ್ಧ ಸಿದ್ಧಾಂತ ಪ್ರತಿ
- 6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುದ್ರಾಂಕಿತ ಶಿವಗೋತ್ರೋತ್ಪನ್ನರಾದ ದೇವಗೊಂಡರ
- 7 ಪ್ರಪೌತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪೌತ್ರರಾದ ಬಸಗೊಂಡರ ಪುತ್ರರಾದ ಚವುಡಗೊಂ
- 8 ಡರು ಧದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಭಾರ್ಗವ ಚ್ಯವನ ಅಪ್ಪ
- 9 ವಾನ ಜಿರವ ಜಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ವಿ
- 10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಹೇಮಾದ್ರಿಯಜ
- 11 ಮಾನರ ಪೌತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ ನರಸಪ್ಪ ದೈವಜ್ಞಯಜ
- 12 ಮಾನರಿಗೆ ಕೆಳದಿ ಶ್ರೀ ಸದಾಶಿವನಾಯಕರು ವಾಗತರುಣನಗರದ ಗುತ್ತಿ
- 13 ವೇಂಕಟಮದ ಆರಗದ ಕಂಪಣದ ಬನವಾಸೆ ಪನ್ನಿಚರ್ಚಿಸಿರಕ್ಕೆ ಸಲ್ಲುವ ಕೆ
- 14 ಳದಿ ೧೨ ಸಾಶಿರ ಭೂಮಿಗ ೨ ಇಕ್ಕೇರಿ ೬ ಸಾಧೂಗ ೨೪ ಯಲಗಳ
- 15 ಲೆ ೩ ಸಾಸಿರ ಭೂಗ ೧೨ ಅತಪಾಡಿ ಸಾ—ಧೂಗ ೧೨ ಕೆ ಕಲಶಿಗ ೨೦೦ ಗ ಲ ಮಂ
- 16 ಕಸಾಲಸಾಧೂಗ ೧೨ ಬೇದೂರು ಗ್ರಾನಗರ ಭೂ ೩೭ ಬಿದರೂರಲಿ ಸಾ ಇ
- 17 ರಜ್ಯೋತಿಷ್ಯ ಭಾಗ ೭೬ ಕೃಷ್ಣನೂರ ಗ ೪ ಭೂಗ ೧೨ ಸೋರಬ ೬ ಸಾಶು
- 18 ಗ ೨೪ ಅಂಡಿಗೆ ಸಾ ೨ ಬಂದಲಕೆ ಪಟ್ಟಣ ಹಳ್ಳಿ ಸಹಶುಗ ೨೪

- 19 ಇಂತಿಷ್ಟು ಶೀಮೆಗಳು ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲಿ ಲಗ್ನಗ
20 ಜಪತಿ ಪುಣ್ಯಾಪಕಲಶ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
22 ದಲ್ಲದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವಹಿ ಧೂಮಿ ಗ ೧ ಕ್ಕೆ
23 ಗ ೧೬ ನಾವು ಗ ೬೨ ಕೊಟ್ಟಿದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಳದ ಶೇನ
24 ಭಾವಿಕೆ ವರ್ತನಿ ಸಂಬಳ ಧೂಮಿಗಳ ಗೌಡಿಕೆ ಅಲ್ಲ

(ಕಿಂಭಾಗ)

- 25 ಸ್ಥಳದ ದೇವತಾಪೂಜೆ ಶಂಭುಲಿಂಗಪೂಜೆಗೌಡಿಕೆ ಧೂ
26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಿಷ್ಟು ಶ್ರೀ ವರದಾ ತೀರದ
27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸೂರ್ಯೋ ಪರಾಗ
28 ಪುಣ್ಯಕಾಲದಲ್ಲಿ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಿಣ ಆಗಾ
29 ಮಿ ಇಷ್ಟು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಭತ್ಯ ಚಾಮರ ಅಂದೋಳಿಕಾ
30 ದಿ ಅಷ್ಟ ಧೋಗಂಗಳಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಷಾಗಳಿಗೆ ಆರ
31 ಸುಗಳಿಗೆ ನಮಗ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆಬೇ
32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡೆಸುವರಿಗೆ ಬರಸೂಲು ಚಾಮರ
33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ತ್ರಿವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆಸಬೇಕೆಂದು
34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಪಿತೃ
35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
36ದಾನ ಧರ್ಮ
37 ಪಟ್ಟಿ ಅದಿತ್ಯ ಚಂದ್ರ ಅನಿಲೋನಲಶ್ಚದ್ಯಾ ಭೂಮಿ ರಾಶೋ ಹ್ಯ
38 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ
39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ದಾನಾತ್ನು
41 ಪಾಲತೋರಾಜಾನ ದಾನಾತ್ಪಾಲಿತೋ ಗುರುಃ ದಾನಾತ್ನು ಪಾಲಿತಾ
42 ಮಾತಾ ತತ್ಪಲಂ ಲಭತೇಮಯಿ

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ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯಾ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯಿದವ ಆಚಾರಿ ಹೊಂಬುಚದ ವೆಂಕಟಯನು

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಟೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖ
3 ವರುಷಂಗಳು ಸಾವಿರದ ೧೬೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಂದುಸಲುವ ವಿಭವನಾಮ ಸಂ
4 ವತ್ಸರದ ಅಶ್ವಿಜ ಶು ೧೩ ರವಿವಾರದಲ್ಲಿ ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳಿ
5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ಪೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟ ಹೊಲೆಯಾಳು ಹೆಣ್ಣಾಳು ಕ್ರಯ ಚೀ
7 ಟ್ವನಕ್ರಮವೆಂತೆಂದರೆ ನಾನು ನಂನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೊಲೆಯಾ
8 ಳು ಕಂನನ ಹೆಂಡತಿ ಚೆಲುದಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
9 ನಾಗಿ ಯಾ ಹೆಣ್ಣು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗೆ ೩ ಅ
10 ಕ್ಕಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಣ್ಣಾಳು ಹುಡು
11 ಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟನಾಗಿ ಯಾ ಹೆಣ್ಣಿಗೆ ಆದಿ ಅಡಮು
12 ಅಡ್ಡಿ ಸಡ್ಡಿಯೇನು ಉಂಟಾದನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
13 ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯ ಚೀಟು ಹಣ ಸಂದ ನಿಶಿಧಿ ಯಾಗಿದೆ ಸಾಧನಯಂತ
14 ಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ದೇದೂರಿಸುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂದ್ರಿ ದೊಡ್ಡ
15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸಮೀಪ ಹಳ್ಳದ ಒಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-0'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
2 ಭಾಯ ಶಂಭವೇ || ಪಂಚಿಯದ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಬ್ಜ ಭೃಂಗನ ಲಖಿತ ||

- ³ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
- ⁴ ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಕ ಚಾಳುಕ್ಯಾಧಿರಣ ಶ್ರೀಮತ್ತ್ವೈ
- ⁵ ಲೋಕ್ಯಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ
- ⁶ ನಾಡ್ವರ್ಕ್ಕತಾರಂಬರಂ ಸುತ್ತು ಮಿರೆ ತತ್ವದ ಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ ಸು
- ⁷ ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ವೈರಿಧಯದಾಯಕ ಮ
- ⁸ ಮಾಣಿಕ್ಯ ನೀತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೇಯಂ ಶಾಹಾಂಜನೇಯಂ
- ⁹ ವಿಬುಧಜನವನಜವನ ಮಾರ್ತ್ಯಣ್ಣನೆರೆಪೊಡೆಗಣ್ಣನರ್ಮದಾನದ್ಯುಭ
- ¹⁰ ಯತಟರಾಜಹಂಸ ಮಾಳವಧೂಮಕೇತು ಮಣ್ಣವಕೋಟೋಲ್ಲಂಘನ
- ¹¹ ಧಾರಾನಗರ ಕುತೂಹಳ ಮುಮ್ಮನಿಜಳಧಿಬದವಾನಳಂ ಶ್ರೀಮ
- ¹² ತ್ರೈಲೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಜ ಧ್ಯಂಗ ಸಾಹಸೋತ್ತಂಗ ನಾಮಾ
- ¹³ ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವರ್ಗದೊಡ್ಡನಾ (ಯಕಂ)
- ¹⁴ ಯಕಂ ಗುಣಮಯ್ಯಂಗಳ ಸಕವರ್ಷ ಲಕ್ಷ ನೆಯ ಶಾರವರಿ ಸಂವತ್ಸ
- ¹⁵ ರದ ಭಾದ್ರಪದ ದಮಾವಾಸ್ಯೆ ಸೋಮವಾರದ ನ್ನರಾಜಧಾನಿ ಕಲ್ಯಾಣ
- ¹⁶ ದಿಕ್ಕ್ ವೀಡಿನೊಳ ಗ್ರಹಾರಪಿರಿಯೂರ ಪಿರಿಯ ಕೆ
- ¹⁷ ಟಿಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯ ಪೆಜ್ಜುಂಕಮನಲ್ಲಯಪೆವ್ವಾರ್
- ¹⁸ ವರ್ವಾರ್ಸುದೇವ ಭಟ್ಟರ್
- ¹⁹ ಯ್ಯದೇಮಯ್ಯನತಿಕ್ಕಯ್ಯನಿಂತಿ ವರ್ಗದಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
- ²⁰ ಟ್ವರು ಈ ಧರ್ಮಮನಾರೋವ್ವರ್ ಪ್ರತಿಪಾಳಿಸಿದರ ಕುರುಕ್ಷೇತ್ರವಾರ
- ²¹ ಣಾಸಿಪಯಾಗೆ ಅರ್ಘ್ಯ ತೀರ್ಥವಿಂತಿ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ಸಾ
- ²² ಸಿರ ಕವಿರೆಯಂ ವೇದಪಾರಗರಪ್ರಸಾಸಿವರ್ಗ್ಗೆ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯ್ಯ
- ²³ ವರಿ ಧರ್ಮಮನಳಿದವರಾತೀರ್ಥ ಸ್ಥಾನದೊಲ್ಲಾ ಸಾಸಿರ ಕವಿರೆ
- ²⁴ ಯುಮನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕು
- ²⁵ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಪರೇತವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ ಸ
- ²⁶ ಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
- ²⁷ ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಧವದ್ವಿಃ ಸರ್ವಾನೇತಾನಾಂವಿನಃ ಪಾ
- ²⁸ ತ್ವೀವೇಂದ್ರಾನ್ಯೋಯೋಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮೀಪ ಕೊಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆಸ್ವಲ್ಲ
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ.

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- ² ವೇತ್ತ್ಯೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂ
- ³ ಧವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
- ⁴ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಘದೇವಂ ರಾಜ್ಯಂ
- ⁵ ಗೆ ಯ್ಯುತ್ತಿರ ರಾತನಸರ್ವಾಧಿಕಾರಿ ಅರಿಯ ಮಲಿಸೆಟ್ಟಿ
- ⁶ ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಪುನಿಸಿದ ಹೊಂ
- ⁷ ನಮನ ಪ್ರತಾಪಮಂಜಂದೊಡ್ಡೆಲರದಿ
- ⁸ ರಾಂತರಿಭೂಪರಸ ಸ್ತುತಿಸೀಳಿದುತ್ತಮಾಂಗಮನಾ
- ⁹ ಮುಜುದು ಪೊಡೆಸೆಂಡಾಡಲು ನೆಪೆದ ಪುದೆಹೊ
- ¹⁰ ರನೆಂಬ ಮದೇಧಂ || ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
- ¹¹ ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತಮಿದ್ವರ್ ಹೊಂನವುರ
- ¹² ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಅಂಗರಂಗಭೋಗಕ್ಕೆಂದು
- ¹³ ಆ ಯೂರಕೆಯ ಕೆಳಗೆ ಕಟ್ಟವಿಯುಗಳೆಯಲು ಮತ್ತರೆ
- ¹⁴ ರಡುಮಂಸರ್ವನಮಸ್ತಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
- ¹⁵ ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳಿದಂವಾರಣಾಸಿ
- ¹⁶ ಯಲ್ಲಪಾರ್ವರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ವದತ್ತಂ
- ¹⁷ ಪರದತ್ತಂವಾಯೋಪರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ
- ¹⁸ ಸಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾಮೋ
- ¹⁹ ಜನಲಿಖಿತಮಂಗಳ ||

ಭಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೊಪ್ಪ ನಗರಗೇರಿಬಸ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

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| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆನ್ನಭೈರಾದೇವಿ | 8 ರಸೇನದೋವ ತಿಮ್ಮರಸಯ್ಯನು ತನ್ನ |
| 2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು | 9 ಸ್ವೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಮಂತದಾಯಾದಾನು |
| 3 ವಲ್ಲ ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ | 10 ಮಾತಂದಿ ಸ್ವರುಚಿಯಿಂದ ಸರ್ವಮಾನ್ಯ |
| 4 ಶು ಚತುರ್ದಶಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಗಿ | 11 ವಾಗಿ ಬಿಟ್ಟ ಯಂತಪ್ಪದಕ್ಕೆ ಮಹಾಜನಗಳು |
| 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ | 12 ಸಾಕ್ಷಿ ಇದಕೆ ತಪಿ ನಡೆದವನ ಬಾಯ |
| 6 ದೀಪ್ತಿ ಧರ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ | 13 ಲ |
| 7 ಯಮೇಲುಭಾಗೆ ಗದ್ದೆಯನೂ ಆವೂ | |

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲಿನಲ್ಲಿ
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

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| 1 ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸುದ್ದಿ ೧೪ | 6 ಯಳಿಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟ |
| 2ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ | 7 ಭೂಮಿಯೊನ್ನೂ ಸ್ವಲ್ಪ—ಪರಿ |
| 3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ | 8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕೆ ಅಳಿ . |
| 4 ಣ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು | 9 ದವ ನರಕಕ್ಕೆ ಇಳಿವ |
| 5 ಮಳೆಯ ಸಿಂಗಜ್ಜನಕೂಡೆ ಕಾದಿ | 10ಕೊಂಡ ಪಾಪ |

ಷಿಕಾರಿಪುರತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ತಾ ಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- 2 ಧಿಶೀಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- 3 ಪುಟ್ಟಮ್ಮ ನಿರತರುಂ ಶ್ರೀಮನ್ಮಹಾಕೊಂನ ಪುರದ ದೇವಯ್ಯಂ
- 4 ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ಜನೆಯ ಪ್ರಮೋದೊತ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೦
- 5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
- 6 ನಿಲಿಸಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- 1 ಸ್ವಸ್ತಿ ಅಸೀದಶೇಷನರ ಪತಿಮಕುಟಮಣಿಮಯೂಖ ಮಂಜರೀ ರಂಜಿತ ಪಾದಪೀಠಃ ಪ್ರತಾಪದವದಹನ ಜ್ವಾಲಾವ
- 2 ಳೇಸಮಾಲೇಧಾನಮೃಪಾರ್ಥಿವಸ್ಸಕಳದಿಗ್ವಿಜಯೋಪಾರ್ಜಿತ ವೀರಲಕ್ಷ್ಮೀಸಮಾಲಿಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ಥೋದಾನವಾರಿ ಸಂಸಕ್ತ
- 3 ವಿಬುಧ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿರಿವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸಶೃಶಾಂಕ ಇವಕಳಾಧರಃ ಪ್ರಭಾಕರ ಇವೋಗ್ಗ ಪ್ರತಾಪ
- 4 ಶ್ಚತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ನೇಹಾನಿವಾ ಮೋಘ ಶಕ್ತಿಧರೋ ಭೂತನಾಥ ಇವ ಭೂಧರ ಶಿಖರಾಧಿವಾಸೋಂ ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
- 5 ಕ್ಷೋಭ ಜನನೋ ಪರಾಜಿತ ಇವಾ ತ್ಥಪತಿಃ ಕಲ್ಪಪಾದಪ ಇವ ಪಾರ್ಥಿವತಾತ್ಥಪ್ರದಃ ಕೀರ್ತಿ ಸುಧಾಧವಳಿತ ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶ್ಚೇರ ಚೋ
- 6 ಳ ಕೊಂಕಣ ಗುರ್ಜರ ಮಾರವ ಕಾರವ ಪಾಂಚಾಲ ಗೌಡಕಳಿಂಗಾಂಗವಂಗ ಮಹೀಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ ಕೋಶಃ ಕೋಶಸಲ

- ⁷ ಲನಿಮಜ್ಜಿತಾ ಶೇಷ ವೀರಮಹೀಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರನಂ ವರ್ಧಿತ ನಿಖಿಲ ಭುವನೋ ವ ನಾರಿ ಕೇತು ರಿವಾಮೋ
- ⁸ ಪು ಶರಾಸನ ಕಾರ್ಯಃ ಕಾರ್ಯಾ ಕಾರ್ಯಾ ವಿವೇಕಚಾತುರ್ಯ ವಾಚಸ್ಪತಿ ವರ್ವಚಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ ಬೋಧೋಧ್ಯಾಯಮಾ
- ⁹ ನ ಮಾನಸಾನಂದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ವಾಳುಕ್ಯಾ ಭರಣಃ || ತಸ್ಯಾತ್ಮಜ ಶತ್ರುವಿಳಾಸಿನೀನಾಂ ಮೈಥ ವೈದೀಕ್ಷಾ ಗುರುರಾಹವೋ
- ¹⁰ ತ್ವಃ ಸಂಶಾಸ್ತಿಗಾ ಮಾಹವಮಲ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ | ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ಫುಲಿಂಗೈ ನಿರ್ಮೂಲೃತಾಶ್ಚ ತ್ವ ಮಹೀರು
- ¹¹ ಹೌಘಾಃ ಅದ್ಯಾಪಿ ರೋಧಮವನಾನಕಿತೇಕ್ಷಮನ್ತೇ ಭೂಕಂಟಕೋದ್ಧರಣ ಯತ್ನಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನೃಣ್ಣಿ
- ¹² ತಮಾನದರ್ಪ್ಪಾನಕಾರ್ಪೀದ ಕ್ಷತಸತ್ಯವಾದಃ ಸಂತ್ಯಾಜಿತಾನಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಯುತಾನ್ತತಾನಲ್ಪವ ಸೂಂಚ್ಯ ಭಂಯುಃ
- ¹³ ಧಾರಾಪಿಯೇನೋದ್ಧತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ ಮಹೀಪತೀನಾಂ ಅಧರ್ಷಣೇಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಚಣ್ಡನಾಮಾ
- ¹⁴ ನ್ತ ಪುರಸ್ಕರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಳನ್ಯಪತಿಂ ಯಸ್ವಂಯತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದಶಭಿಶ್ಚತೈರಧಿ ಬಲೈಸ್ಸನ್ನಾಪಿ
- ¹⁵ ಭಿಸ್ತತ್ಪರೈಃ ಏಕೋರಾಘವ ವಜ್ರಘನ ನಿಶಿತೈರ್ಬಾಣೈರನಾ ಯಾಸಕೋ ಭೂದೇವೋಮಹಿತಾಯಸನ್ನತಿ ಪದಂಚಾಳು
- ¹⁶ ಕೃರಾಮೋಬಲೇ ಶ್ರೀಮಾನಾಹವಮಲ್ಲೋ ವಿದ್ಯಾಶಾರ್ಯಾಃ ಸ್ವಿತೋಧರಾಂ ಶಾಸ್ತಿಧರ್ಮಾರ್ಥಮಾನ ಹೇತುವ್ಯಾ ಪಾರೈಕವ್ರತಶ್ಚ
- ¹⁷ ರಾಯೈಕಃ || ತಸ್ಮಿನ್ನರ ಪತೌಮಹೀಂಶಾಸತಿ ವರ್ಣ ಸಂಕರೋವೃತ್ಪನ್ನ ಕಾಯಸ್ತೇಭ್ಯೋನೈತ್ರದುರ್ಲಕ್ಷನಸ್ಕರ ಶಬ್ದಃ
- ¹⁸ ಸ್ವರೂಪವಾಚಕೋವೈಯ್ಯಾಕರಣ ಇವಾರ್ಥಬಾಧಾತ್ಸಂವೃತ್ತಃ ಉಪಸರ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ವತ್ಪದು
- ¹⁹ ರ್ಥಶ್ಲೋಕ ವಿಗ್ರಹಶ್ಚ ಸಮಾಸ ತದ್ಧಿತ ವ್ಯಾಖ್ಯಾನಾದ ನೈತ್ರತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ ವಾಸಿದೇ
- ²⁰ ಶೋರಮಣೀಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಟಾಕ ಗ್ರಾಮೋ ರಾಜತೇ || ಯತ್ರ ದ್ವಿಜಾಶ್ಚಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ ಸ್ವಾಧ್ಯಾಯ
- ²¹ ಯಜ್ಞ ಜಪ ಹೋಮ ಸಮಾಧಿನಿಷ್ಠಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯೈಃ ಪುಷ್ಕರ್ಮಭಿನ್ನಿಬಗ್ಯಹೇಷು ಸದಾರ ಮನ್ತೇ ||
- ²² ಯತ್ರೈ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ ವಿಚಾರಣ
- ²³ ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ || ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋಗ್ರಸ್ತ ನಿರಸ್ತಾದ್ಯು ಚ್ಚಾರಣ ದೋಷವರ್ಜಿತಂ
- ²⁴ ಸ್ವರವರ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಜೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ ತಿಂಚೆ
- ²⁵ ತ್ವಾರಿಂಶತಮಶೀತಿಂಶತಂ ವಿಂಶತ್ಯುತ್ಪರಂಚ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರಾವಣಶ್ಚಾತ್ರಾ ಸ್ವಯಂ ಪರಿಕ
- ²⁶ ಲ್ಪತೈಷ್ಟಿಕ ಪಾಶುಕನೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪಿತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ಪೋತ್ತೇಕ್ಷಿತ ಪತ್ತೀಶಾಲಾ ಸಂದೋಹ (ಹ) ವಿದ್ವಾಃ
- ²⁷ ನಚಾತ್ಪಾಲ ಶಾಮಿತ್ರ ಮಾಜ್ಞಾಲೀಯಾಗ್ನಿಧ್ಯುಧಿಷ್ಠಾಃ ಸ್ತಾರ ಪ್ರದೇಶಾಸ್ತತ್ತತ್ಪತು ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಸ್ಯಂ ತೈವಮಾದಿಗು
- ²⁸ ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯ ಪಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವಶತೇ ಷ್ವೇ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು
- ²⁹ ವಿಳಂಬ ಸಂವತ್ಸರ ವೈಶಾಖ ಶುದ್ಧ ತೃತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವರ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಧ್ಯಾಯ ಸೂನು
- ³⁰ ಪ್ರಥು ಮಹಾದೇವಯ್ಯ ಅನರ್ವೇದಿ ಅವಣಗ್ರಾಮ ಸಮುದ್ಯುತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅಡುದ್ವೀವೇದಿಸೂನು ಮಾರ್ಗ್ವಾ ನಾಯಕಹೊ
- ³¹ ಲಗೆ ಷುಗ್ರಾಮವಶಿಷ್ಠ ಗೋತ್ರ ಗೋವರ್ಧನನಾಗದೇವ ಸೂನು ಗೊಹಳಯ್ಯ ಕುಂಟನ ಕೆಟಿಯೂರಟ್ಟ ಹರಪೂರೆ
- ³² ಯಮ್ನನ ಮಗ ಕಲಯಣ ಸೆಟ್ಟಿ ಸಿಂಗಣಸೆಟ್ಟಿ ಕಿಟ್ಟಿಜೆಯ ಚಿಟ್ಟಯ್ಯಂ ನಾಕಸೆಟ್ಟಿಯ ಮಾಳಯ್ಯಂ ಮಾಳಕ್ಕನ ಬಸ ವನೆ
- ³³ ಟ್ಟ ಅಜ್ಜನಯ್ಯನ ಸೋವಯ್ಯ ಬಾಗುಳಿಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ತಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ
- ³⁴ ಕೃ ಬಾಯಿಸೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿಯ ಮಗಂ ಮನಣಯ್ಯ ಅಂಗಡಿಯ ಸತ್ತಿಯಣಸೆಟ್ಟಿ ಇತ್ಯೇತನ್ನಾಮಾನಃ ಸರ್ವ ಶಿರಾಶಂಕು

- ³⁵ ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮನನ್ನೋಪಾಯೋಗ್ಯ ತತ್ತಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು
ಮತ್ಯಾ ಚಂದ್ರ
³⁶ ತಾರಮಣ್ಣುಜೀಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ || ಏತದ್ಯೇ ಪರಿಪಾಲಯಂತಿ ತೇಷಾಂ ದಾನಸಮಂ ಫಲಯೋತ್ಪೇತನ್ನಾ
ಶಯಂತಿ
³⁷ ಭೂಣ ಹತ್ಯಾ ಸಮೋದೋಷ ಸ್ತಥಾಚಾಹ ದೇವಸ್ವಂಬ್ರಾಹ್ಮಣಸ್ವಂಚ ಲೋಭೇನೋಪ ಹಿನಸ್ತಿಯಃ ಸಪಾಪಾತ್ಮಾ
ಪರೇಲೋ
³⁸ ಕೇಗ್ಯದ್ವೋ ಚಿಪ್ಪೇನಜೀವತಿ ವಾದೀಭ ಪಂಚಾನನ ಭಟ್ಟ ವಿಷ್ಣು ಶ್ಯಾಸ್ತ್ರಾಂ ಬುಧೇಷ್ಟಾರಮಿತಸ್ಸ ವೃತ್ತಃ
ಅಣ್ಣೂರ
³⁹ ಶಂಭೋಜ್ವದ ಪದ್ಮ ಭಿಂಗಃ ತತ್ಕ್ಷೇತ್ರಲೇಖಾ ವಚನಂ ವೃಥತ್ತದ್ಗಾಮ ಜನ್ಮಾತಿಲಕಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಜಾ
⁴⁰ ಗ್ಯಾಚ್ಛನದತ್ತಚಿತ್ತಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಖಿತಂ ವೃಥತ್ತ ಸದಕ್ಷರಂ ಕಾಶ್ಯಪ ಮಾಧವಾಖ್ಯಃ
⁴¹ ಮಹಾ ಗ್ರಾಮ ಲೋಕೈ ಗುಣೈಯನಾಗವಮ್ಯೋ ಜರಳಿಯರೂವಾರಿನಾಕಿಯ ಲಖಿತ ಮಂಗಳಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಫಾರೆನ್ನಿನಲ್ಲಿ ಹೂಲಿಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು..

- | | |
|--------------------------------------------------|-----------------------------------------------------|
| ¹ ಸ್ವಸ್ತಿಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ | ⁶ ನಮಶ್ಚಿವಾಯವಾಗಿ |
| ² ಧ್ಯಾನಧಾರಣ ಮಾನಾನುಷ್ಠಾನ ಜಪ | ⁷ ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ |
| ³ ಸಮಾಧಿಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀ | ⁸ ಕೃಪತ್ತಿಸಿಂಘಣದೇವವರ್ಷ ೭ನೆಯಧಾತುಸಂವತ್ಸರ |
| ⁴ ಮದನಾದಿಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ಥಾ | ⁹ ಚಿಟ್ಟುರಲಿಬಿಟ್ಟು ದುಕಟ್ಟೆವಿಯ |
| ⁵ ನಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ .. ಬೊಮ್ಮ ಯನಾಯಕನು | ¹⁰ ಳಿಯು |

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ಅದೇ ಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
- ² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
- ³ ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಭುಜಬಳ
- ⁴ ಪ್ರಾಥಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
- ⁵ ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರ ಭಾದ್ರಪದ
- ⁶ ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ.....ಮನ್ನೆಯ
- ⁷ ದೇವರ ಪರುವತ ಪೊಡೆಯರಳಿಯ ಹಡವಳನಕೂಡೆ
- ⁸ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ||ಶ್ರೀ

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ತಾಡಗುಂದ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"X2'-6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾಕ್ರ್ ಆರಸರ್ ಬನವನೆ ಮೂ
- ² ಪತ್ತಿಟ್ಟಾಸಿರಮನ್‌ಅಳಿಬನ್ನನಿಕ್ಕೆಯನಾಬ್ಬವು
- ³ ಣ್ಣನಾದಿಗಾವುಣ್ಣನ್ ತಮ್ಮಾಳ್ಳ ನಿಱಿಯ ಎರಗನೊಳ್ಳೂಡಿ
- ⁴ ಕಾದಿ ಅಳಗರಕುಪಾಸದೊ.....ರ.....
- ⁵ಸರ್ಗಾಲಯಪೊಕ್ಕ (ಕಲ್ಲು ಚಕ್ಕೆ ಯೆದ್ದು ಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ನಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- ¹ ರಕ್ಕಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
- ² ನಾಳ್ವಾಳು ಬೊಮ್ಮ
- ³ ಆತನಮಗ ಮಾದರನು ತಮ ಸೋಮಂಥನು ಆ
- ⁴ ರಿಗ ಮಸರೆಯಲಿ ಗಲಡನ ಮಕಳು ಕಾಳಬೊಂಬ
- ⁵ ಸೋಮದಾಯಾದತನದಿಂ ಕನವನಿಕ್ಕಿ ಯಿಱಿಯೆ
- ⁶ ತಮ್ಮ ಮಕ್ಕಳು ಹೆಂಡಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ
- ⁷ ಕೊಂದು ತಾಮಂ ಶಿವಪಾದದೊಳ್ಳಕ್ಕನಾದಂ

ಸೊರಬತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು

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ಅನವಚ್ಛಿ ಹೋ | ಗುಮ್ಮನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಚಕ್ರೆಯಿದ್ದು ಹೋಗಿದೆ)

- ¹ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರ
- ² ಕ್ಯಾಧರಣ ಶ್ರೀಮದ್ಭೂಲೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
- ³ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ರತಾರಂ ಸಲುತ್ತಂ ಕಲ್ಯಾಣದ
- ⁴ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿರೆ
- ⁵ ದತ್ತೀರದ ಕರಶಾಣೆಯೆನಲು ತಾನಾಸೀಲತೆಯಿಮೆಸೆವ
- ⁶ ತಿಪ | ಆತನನ್ನಯಾಗಮ ಪ್ರಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ವಸ್ತಿ ಸಮಧಿ
- ⁷ ಲೇಸ್ವರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯಸ್ತೀ ಮಧುಕೇಶ್ವರ
- ⁸ ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷಿ ಸಂಭವ ಚತುರಾಶೀ
- ⁹ ಸುವರ್ಣಗರುಡಧ್ವಜ ಜಗದ್ವಿಠಾಪ್ತಾದಶ
- ¹⁰ ದ್ರಶಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ವಟಿಕ
- ¹¹ ಶ್ರೀಮಯೂರವರ್ಮ ಮಹಾಮಹೀ ಪಾಳಕ
- ¹² ವಿರಾಜಮಾನ ಮಾನೋನ್ನತರುಂ ವಿರಾಜಿತರಪ್ಪ

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ಅದೇ ಹೋ | ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಎಮನೂರು ಪರಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×4'-0"

- ¹ ನಮಸ್ತುಂಗ ಶಿಶುಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ
ಶಂರವೀಂ
- ² ದು ಸಲರಾತ್ಯ ವಿಚ್ಛಿವಿಭೂಮರುತ್ಸಮುದ್ಯೋಗನುತಾಪ್ತಮೂರ್ತಿ ಭುವನಸ್ಥಿತಿ ಕಾರಣನೀಶ್ವರ
- ³ ಜಯಶಿಂಗ ನೃಪಂಗೆ ತಾಂ ಮನಣಸೆಟ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ರಾಗದೇ ನೇಸಹುನೆಲನುವುಳ್ಳನಮೀಗೆ
- ⁴ ಮನೋರಥಂಗಳ || ಪುಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗರ್ದೊಮ್ಮಯನೂರಾದೇವಂ ಗುಣನಿಧಿಕಾ
ಮಗಾ
- ⁵ ಪುಡಂಗಿಂತೀ ನೆಲನುಯಿನವುಳ್ಳನೆವರಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಕಳಚುರ್ಯುಕುಳಮಹಾ
ಭೂಪ
- ⁶ ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ | ಪರಭೂಪಾಳಕರಂ ಪಳಂಚಲೆದುದೋರ್ವಿಕ್ರಾಂತದಿಂ ತ್ಯಾ
ಗದಿಂ
- ⁷ ನೆರದತ್ತಿಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ಸರಣಾಯಾತರನಾತ್ಮ ಸತ್ಯಗುಣದಿಂ ಮರಾ
ದೆಯಿಂ
- ⁸ ದಾಳ್ಯನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ನೆಗಳ ಜಯಂ
ಪೂಗಳ ಜ[ಗಂ]
- ⁹ ಮಿಗೆ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುವಂ ನೆಗರ್ದೀ ಬನವಸೆನಾಡಂದಿಗಿಭಂಬರ ವೈಯ್ಯ ಕೀರ್ತಿ
ಲತೆಯುಂ ಶ್ರೀಯುಂ |
- ¹⁰ ನತನ್ಯಪಾಳರು ಬೇಡೆ ಪಣಿಂಚಲೆದರ್ಶಮನರ್ಥಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾಸೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾ
ಳಿಸುವಂ ನಿರಂತ
- ¹¹ ಬನವಸೆ ನಾಡನಾಡಮೆಕದಂಬರ ಸಂತತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗಳ ತನ ಸಮುಂನತಕೀರ್ತಿ
ಧಾತ್ರಿಯೊಳು ||
- ¹² ಬನವಸೆ ದೇಶದೊಳು ನೆಗರ್ದೊನಾಗರ ಖಂಡದೊಳ್ಳಾರಮಾದುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯ್ಯೊಲದಿಂವನದಿಂ
ತುಟಾಕದಿಂ
- ¹³ ನರುಕಷಂಡದಿಂ ಬಳಸಿನಾಡಮನಂಗೊಳಿ ಪೆಮ್ಮ ನೂರಿಳಾಜನಜನಿತಾನುರಾಗ ವಿಭವೋದಯಮುಕ್ತಸಾಂಖ್ಯ
ಸಂಪದ
- ¹⁴ ಪರಹಿತ ಚರಿತಂ ಸತ್ಯಾಧರಣಂ ಧನದ ಚಾರುದತ್ತಸಮಾನಂ ನಿರವಧ್ಯವೇಂಬಣ್ಣ ಧರೆಮಾಣಾಕಕೇತಿಸೆಟ್ಟಿಯ
- ¹⁵ ಜಗದೊಳು || ಜಳನಿಧಿಯೊಳು ಹಿಮಧಾಮಂಕುಳಗಿರಿಯೊಳು ಸಿಂಹವೊಗೆವವೊಲೊಗೆದಂ ನಿರ್ಮಳಕೀರ್ತಿ ಕೇರಿತಿ
- ¹⁶ ಸೆಟ್ಟಿಗೆ ಲಲಿತಾಕೃತಿಯಮ್ಮ ನೂರಕಾಮಗವುಣ್ಣಂ | ಧರ್ಮದಕಣಿ ಸತ್ಯದವಿಧಿ ಪೆಮ್ಮೆಯನೆಲೆ ಭೋಗದಾಗರಂ
ವಿಜಯ
- ¹⁷ ಮ್ಮಂ ಕಾಮಗಾವುಂಡಂ ನಿರ್ಮಳತರಕೀರ್ತಿವಿಕ್ರಮಾಳಂಕಾರಂ | ಶರಣಾರ್ಥಿಬ್ರಜರಕ್ಷಣಕ್ಕೆ ವಿನಯಕ್ಕಾಪ್ಪಿಂಗೆ
ಕೂಪ್ಪಿಂಗೆ

- ¹⁸ ದೇವದ್ವಿಜರಾಜಪುಜೆಗಸಕ್ತನ್ನೋಟಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಧರವೀತಾಘಜಯಕ್ಕೆ ಪೋಲಪೊಡೆ.....
- ¹⁹ತದನನರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾವುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ನಿತ್ಯಪೂಜೆಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ
- ²⁰ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ ವರ್ಷದ ಸಾಸಿರದಪ್ಪತ್ತನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಪಾಪ್ಯಮಾನದ ಮಾವಾಸೆಲು
- ²¹ ತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿಪಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಳೆಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯಿರಮರದ
- ²² ಅಡಕೆಯತೋಟದ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ತನುದಾರತೆಯಿಂ
- ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

- | | |
|-----------------------------------------------------------------------------|----------------------------------------------------|
| ¹ ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯು | ⁶ ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾವೂರ |
| ² ಭುಜ ಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ | ⁷ ತುಣು ಹುಯಿಲೊಳು ಕಾದಿಪಲರಂ ಕೊಂದು |
| ³ ವಿದೇವ ವರ್ಷದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣಲಗುಂಡಿಯ | ⁸ ಸತ್ತು ಸುರಗಣಿಕೆಯರೊಳ್ಳೊಡಿದಂ ಆತ |
| ⁴ ಅಶ್ವೀಜ ಬಹುಳ ೧೩ ಅದಿವಾರ ದಂದು | ⁹ ನ ತಮ್ಮಂ.....ಕಲ್ಲ ನಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ |
| ⁵ ಎಂಣೆಗೇರಿಯ ಹರುವ ಬವ್ವಿ | |

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ವೀರಗಲ್ಲು.

- ¹ ಓಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ಸಾನು ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ! ತೈಲೋ
- ² ಕೈ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಶ್ರೀಮತ್ಕಳಚುರ್ಯ ನಿಜಭುಜಬಳ ತ್ರಿಭುವನ ಮಲ್ಲ
- ³ ದೇವವರ್ಷದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣಲಗುಂಡಿಯ
- ⁴ ಕೋಟಿಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮ ರಸನುಂ ವೀರರಸನುಂ ಮುತ್ತಿಕಾದಿಲ್ಲಿ ಹೊಯ್ಣ ಮಂಡ
- ⁵ ಳಕ ಬಲ್ವಂಗೆ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಜವಣ್ಣಿಸಿದ ಸಮಯದೊಳು | ಶಂಭವೇ ನಮಃ
- ⁶ ಪರಹಿತ ಚರಿತಂ ಚಲಿತ ಪರೋಪಕಾರಾರ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಭೃಂಗನೇನ
- ⁷ ಲಾದ್ಯೋರೆಯಾದಕ್ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ್ | ಚಂಪಕ | ಕರಿಘಟೆಯನ್ನುರಂಗಚಯಮಂ
- ⁸ ನರಸದ್ಭಟಕೋಟಿ ಯುಧಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುಡೇರ ನರವಾಹನವೆನ್ನು ವೈರಿಸಂಗರ ನೆ
- ⁹ ವದಿಂದ ದೇವಚಯಮಂ ಕರೆ ದೀವನೆನಕ್ಕೆ ಬಣ್ಣ
- ¹⁰ ಸಲ್ಪರಿಣತ ವಿದ್ವನಾವನವನೀತಳದೊಳ್ಳಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1 ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- | | |
|-------------------------------------------------|----------------------------------------------------|
| ¹ ನಿರ್ವಿಘ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ | ¹⁶ ಗಂದರಗಾನಿ ಗದೆ ಬ ೧ ದರವಳಗೆ ಯಿ |
| ² ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈಲೋಕ್ಕನಗರಾರಂಭ | ¹⁷ ಮ್ಮಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ |
| ³ ಮೂಲಸ್ತಂಭಾಯ ಶಂಬವೇ \|\| ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ | ¹⁸ ೪ ಹಿತ್ತಲು ತಿಪ್ಪೆಗುಂಡೆ ಹಕ್ಕಲು ಸಹ |
| ⁴ ಭೈದಯಾ ನೃಪ ಶಾಲಿವಾಹನಶಕ ವರು | ¹⁹ ವಾಗಿ ಸಿರಾಸ್ತಾಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಿಧೇವೆ |
| ⁵ ಪ ೧೬೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ | ²⁰ ಯಿ ಭೂಮಿಯಲು ಯಿದಂಥ ನಿಧಿನಿಕ್ಷೇ |
| ⁶ ಧಾರಿನಾಮ ಸಂ\|\| ರದ ಮಾಗ ಶು\|\| ೭ ಯಿ | ²¹ ಪ ಯೇನುಂಟಾದ್ದಂನ್ನು ಅನುಭವಿಸಿಕೊಂಡು |
| ⁷ ಲು ಶ್ರೀಮತ್ತರು\|\| ನಂದಿನಾಥ ಪುರದ | ²² ಬಾಹದಂದು ನಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಜ್ಞಾತಿ |
| ⁸ ಗೌಡರು ಬಸವಲಂಗಪ್ಪನವರು ಚಲು | ²³ ಬಾಂಧವರು ಯಿವಾದಿಗುರು ಸಹೋದರ |
| ⁹ ಟಿ ಗ್ರಾಮದಲು ಯಿಹ ಹೊವಕ್ಕಲು | ²⁴ ರು ಮುಂತಾದವರ ಅನುಮತಿಯಿಂ |
| ¹⁰ ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ | ²⁵ ದ ಬರಸಿಕೊಟ ಭೂದಾನ ಪಟೆ ನಿಮಗೆ |
| ¹¹ ಪರಸಿವಮೂರ್ತಿ ಸದ್ವರ್ಮಸ್ವರೂಪ | ²⁶ ಜಲಸ್ಥಾಪನೆ ಮಾಡ್ವಿ ಇದೇವೆ ನಿಮ್ಮ ಸಂ |
| ¹² ನಾದ ಶ್ರೀಕೊಟ್ಟೂರ ಬಸವೇಶ್ವರನ ಗ | ²⁷ ತಾನಪಾರಂಪರೈಯಾಗಿ ಆ ಚಂದ್ರಾ |
| ¹³ ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗ್ಗೆ ಬರಿಸಿಕೊಟ್ಟ | ²⁸ ಕ್ಕ ಸ್ತಾಯಿಗಳಾಗಿ ಅನುಭವಿ |
| ¹⁴ ಭೂದಾನ ಪಟ್ಟಿಕ್ರಮ ವಂತೆಂದರೆ ನಂ | ²⁹ ಸಿ ಕೊಂಡು ಬಹದಂ |
| ¹⁵ ಮ ಗೌಡುಮ್ಮಳಿ ಸ್ವಾಸ್ತಿ ಭೂಮಿಯಲ್ಲು | ³⁰ ದು ಬರಿಸಿ |

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

- 31 ಕೊಟಭೂದಾನ ಪಟೆಯಿದಕ್ಕೆ ಯಿವ
32 ರುಶದಾರಭ್ಯ ಅರರ ಅಳವಿಲು ಗು ||೨||
33 ವಿರೋಧಿ ನಂ | ರಕ್ತೆರ್ ೧ | ಯಿ ಪ್ರಮಾಣದ
34 ಲು ಚಡ ಅಳತಿಲ ಅರುವರುಷ ದೊಡ
35 ಅಂತು ಅಳತೆ ತುಂಬಿದ ಮೈಚೆರು :ರ
36 ವಿಗೆ ಗೆ || ಮೂರು ಹೊಂನ ತೆತ್ತುಕೊಂಡು
37 ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಟ ಭೂ
38 ದಾನ ಪಟೆ ೧ ಶ್ಲೋಕ ಸ್ವದತ್ತಾದ್ವಿ
39 ಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
40 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
41 ದತ್ತಂ ನಿಸ್ಸಲಂ ಭವೇತ್ತು

- 42 ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿ
43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ
44 ಮೆಣಸಿನ ಹಾಳ ಸಿಂಗಯನಸಾಕ್ಷಿ
45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ
46 ಕಂವಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ
47 ಯಿಂತಿವರ ಸನ್ಮತದಿಂದ ಬರದಾ
48 ತ ಶಾನದೋಗರ ಮುತ್ತಲ್ಲಕ ನ
49 ರ ಸಪ್ಪನ ಸ್ವದತ್ತೋರ ಬರಹ
50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ
51 ಂದಾ ಬರಕೊಟ್ಟ ಭೂದಾನವಪಿತ

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ಅದೇ ಹಿರೇ ಚವುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

- 1 ರಾ | ಕೊಟ್ಟುರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ
2 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟುದು ಯಿ ದೇವರ
3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ | ಸೋಮಪನ ವ
4 ರಿಗೆ ಕೈಯಿಲ್ಲ ಸರ್ವಧಾರಿ ನಾಮ
5 ಸಂ || ರದ ಮಾಗ ಬ ೧೩ ಗುರುವಾರ
6 ದಲ್ಲು ರಾ | ನಾಡಿಗರು ಕಾಳಪನ ವ
7 ರು ರಾ | ದೇಶಾಯಿಭಿಷ್ಣಪನ ವ
8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಂ
9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ
10 ಬಳಿ ಭೂಮಿವೊಳಗೆ ಗಂದ ಕೊನಿ
11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನಿಗೆ ಸಹ ನಾ ಉ
12 ಯಿಲ್ಲವರು ಕುಶಲದಿಂದಸ್ತೀರಸ್ತಾ
13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಧೇವ ಪೋ
14 ರಾಗಿ ಯಾ ಭೂಮಿಗೆ ಜೋಡಿ ಗಂ ||೨||ಂ
15 ಪ್ರಮಾಣದಲ್ಲು ಉರಂತತಕ್ಕೆ ಅಳ
16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲು ಮಾಡಿದಲ್ಲು ಯಿ ಹೊ
17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ ||೨||ಂ
18 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಪಟ್ಟಿ ಪಳಿಗೆಯೇ
19 ನು ಯಿಲ್ಲವೆಂದು ಬರಕೊಟ್ಟುದು ಬಲ್ಲಗಿ

- 20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ
21 ಜೋಡಿ ಗ|| ೨ || ಪಟ್ಟಿಗಂ ||೨||ಂ ಅಂ
22 ತು ಗ ೧ || ೦

(೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ)

- 23 ಅಕ್ಷರದಲ್ಲು ಮೂರು ಹೊಂನನುಯಿ
24 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಯಾವುದು
25 ಯೇನಯಿಲ್ಲ ವೆಂದು ಯಿ ಪ್ರಮಾಣ
26 ಮುಂದೆ ತೆತ್ತುಕೊಂಡು ನುಬದಲ್ಲ ಬದ
27 ಕಮಾಡಿಕೊಂಡು ಯಿಹೊಂದೆಂದು
28 ಬರಕೊಟ್ಟ ಕಲ್ಲ ಕಗದಲು ಯಿದಕ್ಕೆ
29 ಸಾಕ್ಷಿ ತೋರಿ ಕೆಂಚಣ್ಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ
30 ಹಳಗಿ ಗಿರಿಯಂಜನ ಸಾ
31 ಕ್ಷಿ ೧ ಮೆಣಸಿನಹಾಳ ನಿಂಗ
32 ಣನ ಸಾಕ್ಷಿ ೧ ಕಮ್ಮರ ವೀರಂಜ
33 ನ ಸಾಕ್ಷಿ ೧ ಯಿಂತಿವರ ಸನ್ಮ
34 ತದಿಂದ ಬರದಾತ ಸೊನ ಕಲ್ಲ
35 ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ
36 ಹಲು ಬಸವಲಿಂಗದೇವರು ವ
37 ಪಿತ್ತ ||

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

- 1 ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ
2 ಹು ೧ ಅದಿವಾರದಲೂ ಕಂ
3 ದಳಿಯ ಹೊಂಗಗೌಡನಾಜಿಡಿ

- 4 ದೇಸಿಗಾವುಂಡನ ಅಳು ಯು
5 ದ್ದದಲು ಶಿವರೋಕಕೆ ಸಂದ
6 ವೀರ ಬಾಂಧವ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋಟದಲ್ಲಿ ಮದಾರಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

- 1 ಶ್ರೀ ಶಿವಯನಮ ನಮಸತುಂ
2 ಗ ಶಿರ ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
3 ಚಾರವೇತ್ರಯಿರೋಕ್ಯ ನಗರಾ ರಂಭಾ
4 ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಭುವೇ ಶು

- 5 ಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಸಲವಾ
6 ಹನ ಶು ವರುಷ ೧೬೪೬ ನೆ ಕ್ರೋಧಿ
7 ಶ್ಯಾವಣ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ
8 ದಂದುಗುತ್ತಳದ ಮಾಣಿಕಕಾಳಗ

- ⁹ ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ
¹⁰ ಸಿದ ಉಂಬಳಿಂ || ≡ ಹೊಲನು ಮ
¹¹ ದಪಗಲುಡರು ಊಳಿಗದ ನಮ

- ¹²ಕೆಂಡಪಗೆ ದಯ
¹³ ಪಾಲಿಸಿದ್ದು.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಶೋಮಣ್ಣನ ಹಿತ್ತಲಿನಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—6"

- ¹ ನಮೋವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂ
² ಭನಂಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸಾಗರ ವಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ
³ ಧರಾರಮಣೋಪನಸ್ತನಾಭೋಗವಿದಂಬಿನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗೃಹಾರದಿಂ
⁴ ನಾಗರಖಂಡ ಪತ್ರ ಪರಿವೇಷ್ಟನದಿಂ ಜನನೇತ್ರ ಪುತ್ರಿಕಾ ರಾಗ ಮನಿತ್ತು ಮಾಣ್ಣದಮನಸ್ಸು
⁵ ಬದಂಬನವಾಸಿಮಂಡಳಂ | ನಾಗರಖಂಡಂ ಬನವಾಸೆ ಗಾಗಿಕ್ಕುಂ ಭೂಷಣಂ ಬೊಲು
⁶ ಗಿರೆ ಬಾಗಿಮೆಜಿಗುಂ ನಾಗಲತಾ ಪೂಗವನದಿ ನೆಸೆವ ತವೆಸೊಂ
⁷ ನಾಗರ ಖಂಡ ಸಾಗರಮಾಗೆ ತೋರ್ಪು
⁸ ಸುಖಕಿಂಬಾಗಿ ಗೆಮೆಜಿವುದೀ ನನುಜನಾ ಸೇಣಿಸೆಟ್ಟಿ
⁹ ಬಸದಿಯ ಮಾಡಿಸಿದರು ಯಿಂತಣ್ಣ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ವರ
¹⁰ ಬಸದಿಯಂ ಮಾಡಿಸಿ ಸಂತೋಷದಿಂ ಸಂತಸದಿಂ ಪಡೆದದ್ದರಾ ಚಂದ್ರ ಗುಣವಾರ್ಥಿಯು
ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿಧಿನಾಗ
¹¹ ಸೆಟ್ಟಿ ತನಯ ಪಂಪಿಂದೆಸೆವಳ್ಳರಸಿ ಯಕ್ಕನು ಮತಮತಂ ಪಡೆದು ಸುಖದಿಂ ಬಾಳ್ವುದು | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ
ಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ
¹² ವಿಭಾಡ ಅಗಳಿ ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡಚತುಸ್ಸಮು
¹³ ದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ ವಿ
¹⁴ ರೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ ವರದೇವರ ನಿ
¹⁵ ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮಪ್ಪ ಶಾಂತಿನಾ
¹⁶ ಥದೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ
¹⁷ ಕೆಜಿಯ ಕೆಳಗೆ ಗದ್ದೆ ಬ..... ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಲಿಸು
¹⁸
¹⁹ ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ
²⁰ ಕವಿರೆಯ
²¹ ಪಾತಕನಕ್ಕು ಶ್ರೀ ಶಾಂತಿನಾಥ.....

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ಅದೇ ಗ್ರಾಮದ ಹಳೇವೂರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ವನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
² ನಗರಾ ರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶ್ವಯಂಭುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ
³ ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೮ನೆಯ ದುರ್ಮುಖ ಸಂ
⁴ ವತ್ಸರ ಅಸ್ವೀಜ ಸು ೧ ಲ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಿಗುತ್ತಳ
⁵ ದಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ ರಾಜ್ಯವ
⁶ ನಾಳುತ್ತಿರಲು ೧೬೩೮ನೆಯ ತಾರಣ ಸಂ|| ಚೈತ್ರ ಬ
⁷ ೫ ಲು ಬರಸಿದ ನಿರೂಪ | ಹುರಳಿ ಪಟ್ಟಣದ ನೀಮೆವ
⁸ ಳಗಣ ಹಿರಿಯ ಚವುಟಿಯ ಚೆನ್ನ ಬಸವ ಗೌಡರ ಮಗ
⁹ ವೀರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿತೆರುವ ಭೂಮಿವಳಿಗೆ ಪಾಲಿಸಿ ಕೊಂಡದ್ದು ಗ ೩
¹⁰ ವರಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ಮೇಲಣ ಹೊಲ || ೦೨
.....

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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×1'—3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಲೇ
² ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ
³ ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯ
⁴ ದ ಶಕ ೧೬೩೧ನೆಯ ಕ್ಷಯ ಸಂವ

- ⁵ ತ್ವರದ ವೈನಾಕ ಸು ಲ ನೋ ಶ್ರೀಮತು
⁶ ಶ್ರೀವಡ್ಡವ್ಯವಹಾರಿಬಮ್ಮಿ ಸೆಟ್ಟಿಯ ಮ
⁷ ಗ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ
⁸ ಕುಂತಳ ದೇಶದ ಗುಡಿ ನಾಡ ತವುಟಿ
⁹ ಯ ಮೇಲೆ ಬಂದು ಹೆಂಡಿರುಡೆ
¹⁰ ವಾಗಕಾದಿಸತ್ತೊಡೆ ಆತನ ಸತಿ
 ವಿಜಯ

- ¹¹ಮಹಾಸತಿಯಾದಳು
¹² ಶ್ರೀಮತು ಬಮ್ಮಿ ಗೌಡನ ಮಗ
¹³ ಮಾದ ಗ ಉಡಮಾಡಿಸಿದ
¹⁴ ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದು ಮಂಗಳ
¹⁵ ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಚಿಕ್ಕಚವುಟಿ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗೌಡರಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—3"

- ¹ ವಿರೋಧಿಕ್ಕತು ಸಂ ವೈಶಾ
² ಕ ಬ ೧ ಶ್ರೀಮತು ಚಿ ಚವು
³ ಚಿಗ ಉಡ ಬಸವಗೆ ದೇಶಾಯಿ
⁴ ಗುತ್ತಲ ಚಪಗುಡರು ಬರಸಿ
⁵ ಳುಹಿಸಿದ ವಿನಿಯಾರ್ಥ ಅದಾಗಿ ಚ
⁶ ಪುಟಿ ಕೊಂಬಲ್ಲಿಗ ದಳವಾಗಿದಾಗ
⁷ ನೀನು ನಮ್ಮ ಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ

- ⁸ ದು ಕಟಕೊಂಡಿದ್ದ ಕಾರಣ ನಿನ್ನ
⁹ ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚವುಟಿಲ
¹⁰ ಸತ್ತಿಗೆಮಾನ್ಯಾ ಆಯಿದು ವರಹಾ
¹¹ ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ
¹² ನೀನು ನಿನ್ನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ
¹³ ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
¹⁴ ಪುದು ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇಹೋಬಳಿ ಎಣ್ಣೆ ಕೊಪ್ಪಗ್ರಾಮದ ನೆರ್ಮಾರಿ ವೋಣಿಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
² ರ ಚಾರವೇ ತೈಲೋಕ್ಕ ನಗರಾರಂಭ ಮೂ
³ ಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ
⁴ ದಯ ನ್ನುಪಶಾಲ್ಪವಾಹನ ಶಬ ವ
⁵ ರುಶ ೧೬೨೮ನೆಯ ಪಾರ್ಥಿ
⁶ ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ಳ್ಲ
⁷ ಶ್ರೀಮತು ದೇಸಾಯಿ ಗುತ್ತಳದ
⁸ ಹನುಮಂತ ಗೌಡರು ಸುಬದಿಂದ

- ⁹ ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣನಂವತ್ಸರ
¹⁰ ದ ಪುತ್ಯ ಬ ೯ ಳ್ಲ ನಿರೂಪ ಹುರುಳಿ ಪೊ
¹¹ ಟ್ತದ ಸೀಮೆ ವೊಳಗಣ ಕೊಪದ ಮರಿ ಬಸವಗೌಡ
¹² ರಿಗೆ ಕುದುರೆ ದಾಣೆಬಗೆ ತರುವ ಭೂಮಿವಳ
¹³ ಗೆ ಪಾಲಿಸಿಕೊಂಡು ಗ ೩ ಮೂರುವರ
¹⁴ ಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮಟ್ಟಿ ಹೊಲ ಬೀಜ
¹⁵ ಪರಿ ಬ || ೨ ||

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಲ ಸಂವತ್ಸರದ
² ಮಾರ್ಗಶಿರ ಸುದ್ದ ೧೩ ಲು ಸಾಮನ್ತಾ
³ ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ
⁴ ಯಮೇಲೆ ಬಂದಾಗ ದೇವಯನ ಮಗ

- ⁵ ಹರಗಾವುಣ್ಣ ಪಲರ ನಿಜುದು.....
⁶ ಸುರಸತಿಯ.....
⁷ಕುಯಿದರು.....
⁸ಯನು.....

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ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಗೆ ಅನ್ಯಾ
² ಯವಂ ಚಿನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು
³ ಸಾಯಿರ ಕವಿಲೆಯು ಮಂಭ್ರಾ

- ⁴ ಹೃಣರುಮಂ ಕೊನ್ನ ಪಂಡಮಹಾ
⁵ ಪಾಪದ ಲೋಕಕ್ಕೆ.....
⁶ಹೋಹರು.....

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ಅದೇಹೋ|| ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×2'—6"

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯ ದ್ವಾದಾಮೋಘಲಾಂಛನಂ
 ಜೀಯಾತ್ಮೈಶೋಕೈ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿ.....

- 2 ಶ್ರೀಮತಿ ಮೂಲಸಂಘ ಸಂಘೋದ್ಧ ವೇ
 ಶುಭೇದೇಶೇ ಗಣೇ
 3 ಸ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ ಕೈವಲ್ಯ
 ಜನ್ಮಾವನಿ
 4 ಭಯಚಂದ್ರ ಕರುಣಾ
 ಕಲಯುಗೇ
 5 ಬುಳ್ಳಪ ಶೋಭತೇ

 6 ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು
 7 ಜಿನೇಸ್ವರನಾಮ ಮನದೊಳು
 ಬುಳ್ಳಪಂ
 8 ಪ್ರಭವ ಸಂವತ್ಸರ
 ದೇವಾಲ
 9 ಮಾಡಿಸಿ ಹಾರದಾನಕ್ಕಂ
 (ಸವದಿದೆ) (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

94

ಅದೇ ಅನೇವಟ್ಟಿ ಹೋ! ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಂನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | | |
|--------------------------------|-------------------------------------------------------------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವ | 4 ಮತ್ತು ಬೇಡರ ಗವುಡ
5 ಬೀರಮಗ ಉಡಿ ಮಹಾಸತಿಯಾ
6 ದಳು ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ |
| 2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ | |
| 3 ತ್ತ ನು ೧೦ ಬ್ರಹ್ಮವಾರದಂದು ಶ್ರೀ | |

95

ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಂನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | |
|--------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶುಕ್ಲಸಂವತ್ಸರದಂದು ಸೇನಕುಳಿಳಕ |
| 2 ನಾಳ್ವೈಭು ಯೇಚಗವುಂಡ |
| 3 ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ನಿಜುದು |
| 4 ಸ್ವರ್ಗಕೆ ಸಂದ ಆತನ ಮದವಳಿಗೆ |

96

ಅದೇ ಹೋ|| ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಭಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

- | |
|--------------------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡ |
| 2 ಫೇಶ್ವರ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ |
| 3 ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು |
| 4 ರೇಚದೇವ ಆಳು |
| 5 ಹಲಬರಕೊಂದು ತುಳುವಂ ಮಗುಳ್ಳಿ ಮಾವ್ವಲ |
| 6 ವಂ ತಳ್ಳಿಡಿದು ಮೆಳಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ಆತನ |
| 7 ಮಕ್ಕಳು ದೊಮ್ಮೆಯ ಕಲ್ಲಯ್ಯಂಗಳು ಕಲ್ಲ ನಿಲಿಸಿದರು ಮಂಗಳ |
| 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

97

ಅದೇ ಹೋ|| ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕೆರೆವೊಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | |
|-----------------------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ |
| 2 ರಮಧಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳಿಳಕ ಚಾಳುಕ್ಯಾಧರ |

- ³ ಣ ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವಃ
⁴ ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾ
⁵ ಬರಂ ಸುತ್ತುಮಿರೆ.....ಗೆಷೆಯ ಶ್ರೀಮತು
⁶ ಪರ್ಗಡೆ ದೊಪ್ಪದೇವಂ ಹಂಚಿಯ ಮುತ್ರಿಕಾದುತ್ತಿ
⁷ ರಲು.....ರಾಮಿಸೆಟ್ಟಿ.....ಬಂದುಕಾದಿ
⁸ ಪಲರಂಕೊಂದು ಸುರಲೋಕಕೆ ಸಂದಂ ಚಿತ್ತೇನ
⁹ ಲಭ್ಯತೇ.....ಸುರಾಂಗನಾ.....
¹⁰ ಕಾಯೇಕಾಚಿನ್ನಾಮರಣೀರಣೀ ||

98

ಅದೇ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-6"

- | | |
|---------------------------------|---------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ | 5 ಯಮಗಂ ಬೆತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕೆ ಹೋಹ |
| 2 .....ತ್ರಿಭುವನಮಲ್ಲದೇವರ | 6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು |
| 3 .....ತಾರಂಬರಂಸ..... | 7 ತಾಗೆ ತಳ್ಳಿಡಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |
| 4 | |

99

ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 1'-8"

- | | |
|----------------------------------------|-------------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುರಿಯ ಭುಜಬಳ | 5 ಬಮ್ಮಿ ಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಹರ್ಯಂ ಮರಸರು |
| 2 ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವವರಿಷ | 6 ಮುತ್ರಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ |
| 3 ದ ಂನೆಯ ವೈಯಸಂವತ್ಸರದ ಅಷಾಢ ಸುದ್ಧ | 7 ಸ್ವಾಮಿ.....ವೆಸದಿ ಅಲಗಂಕಿತ್ತಾಳ್ವನ ಕಾದುಕೊಂ |
| 4 ಚತುರ್ದಶಿ ಮಂಗಳವಾರದಂದು ಹಂಚಿಯ | 8 ದು ತಳ್ಳಿಡಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ \|\| |

100

ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1' 3"

- ¹ ಪಡಿಯೊಡೆದೊಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲವೂರಿವಿಟ್ಟನೆಕ್ಕಟಿ
² ಬಂದನೆಯ ಮನದಯೊಡೆಯ ಸೂಜಿಗೊಣ್ಣ
³ ಪುಯ್ಯಲಕ್ಕೇಳ್ವ ಕಲಿನಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಚಿಯರ್ಜುನನಾಗಳು
⁴ ಮರೆದರಿಮಲ್ಲಯುದ್ಧದಲು ಬಾಗುಲಿ ಗರಗೌಡ
⁵ ಮಯತಳುದಿಡುಬಿದ್ದ ಮಲ್ಲಯಂ ನಲಿನಲದು
⁶ ಯಿದಚ್ಚರಸಿಯರಾಗಳು|| ಸ್ವಸ್ತಿಶ್ರೀಮ
⁷ ಚಾಳುಕ್ಕು ವಿಕ್ರಮವರುಶದ ಜನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
⁸ ವತ್ಸರದ ಪುಶ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
⁹ ರದಂದು ಸುರಲೋಕಕ್ಕೆ ಸಾರಿದಂ ||

101

ಅದೇ ಅನೇವಟ್ಟಿಹೋ | ಹಿರೇಮಾಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" × 2'-3"

- | | |
|----------------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚಾಳುಕ್ಕು ವಿಕ್ರಮವರಿಷ..... | 5 ಅಂದಿಗೆ ಮಾದಯನಿಜಯ ಸತ್ತು ಸುರಲೋಕ |
| 2 ಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ.....ವಾರದಲು | 6ಶ್ರೀಮತುಗಿರಿ..... |
| 3 ಮೇರಾಳ..... | 7ನಾಚಿಯಣ.....ನಿಲಿಸಿದ ಮಂಗಳಮ |
| 4 ಯ ಬೇಡನಾಯಕರು ಗುಡ್ಡಮನೆಣಹೋಹಾಗ | 8 ಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಆನೆವಟ್ಟು ಹೋಗಿ ಗಂಗವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ
ಗದ್ದೆಯಬದುವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- ¹ ಊರ ಮಹಾಜನರು
- ² ಶೋಧಕತು ಸಂವ
- ³ ಚರದ ಮಾಗ ಶು ೫ ಲು
- ⁴ ಶ್ರೀ ಆಶ್ವಾತನ ಸೂ
- ⁵ ತ್ರದ ಕಾಶ್ಯಪಗೋ

- ⁶ ತ್ರದ ಮರಿಯಪ ಭ
- ⁷ ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
- ⁸ ಟ್ಟದು ಇದಕೆ ತಪಿದವರು
- ⁹ ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ

103

ಅದೇ ಗಂಗವಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- ² ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮ
- ³ ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
- ⁴ ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- ⁵ ನ ಧಾರಣ ಮನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರಃ | ಚತುರ್ವೇದ
- ⁶ ತನ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶೌ
- ⁷ ಚಾಚಾರ ಚಾರಿತ್ರನಿಳಯರುಂ ಯಲೋಭ ದುರ್ಲಭರುಂ | ಚತುಸ್ಸಮಯ ಸಮಾ
- ⁸ ದ್ಧರಣರುಂ ಪ್ರಭುಮಂತೋತ್ಸಾಹ ಶಕ್ತಿ ತ್ರಯ ಭೀತರುಂ ಅಶ್ವಿತ ಜನ
- ⁹ .. ಭವಾಂಧತ ಫಳ ಪ್ರದರುಂ | ಶರಣಾಗತ ವಜ್ರ ಪಂಜರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- ¹⁰ ನಾಡಜಾಗಳಿಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವಾ ಸ್ವಸ್ತಿ ಸ
- ¹¹ ಮಸ್ತ ಭುವನ ಜನ ವಿಖ್ಯಾತ ಪಂಚ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ ವೀರಬಳಂ
- ¹² ಜುಧರ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ಭದ್ರವಂಶೋದ್ಭವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
- ¹³ ರ ಪ್ರಸಾದರುಂ ಅಯ್ಯೂರ್ವ್ಯ ಗ್ಗ್
- ¹⁴ ಶಿವಪಾದ ಸೇಖರ ಪರಬಳ ಸಾದಕತೆಲುಂಗ ವಂಶೋದ್ಭವ ಪ್ರಿಥ್ವೀಶ್ವರನಪ್ಪ ಬೀಯ ಬಳ
- ¹⁵ ಗಾಠಿ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ
- ¹⁶ ಕಲ್ಲ ಕೊಟ್ಟ ಧೂಮಿ

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ಅದೇ ಹೋಬಳಿ ಗಿಣಿವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗದ್ದೆಯ ಬಳಿ ಮುತ್ತಗೆದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ
- ² ವರುಷ ೧೩೩೪ನೆಯ ಆಂಗೀರ
- ³ ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಆ
- ⁴ ಮಾವಾಸೆ ಆದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- ⁵ ತು ಚಂದ್ರಗುತ್ತಿಯ ಗ ಉಡ
- ⁶ ರು ನೆಲ್ಲ ಕೊಪ್ಪದ ವೇರ ಮುಂ

- ⁷ ದೆ ಗದೆ | ೦ || ೦ ಅಡಕೆ ತೋಟ ಸಹಿತ
- ⁸ ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯ
- ⁹ ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- ¹⁰ ದರು ಇದಕೆ ತಪಿದವರು ತಮ
- ¹¹ ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ ಶು
- ¹² ಭಮಸ್ತು ||

ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ

ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

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ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇ ಒಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×3'-0"

- ¹ ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಪೋಷಲಾಂಭನಂಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀ
ಜಂಬೂ ದ್ವೀಪ
- ² ಪ ಮಧ್ಯ ಸ್ಥಿತ ಜನಸರಂ...ರಮಣರ ವಾಙ್ಮಂಕೃತ ಶ್ರೀಯರ್ ತದ್ವರಂ...ಜಿನಪದಪದ್ಮ ಭಂಗಂ...ಸ್ತಂಭಿತಂ...
ಜಾಯಾಕಂ ಪತ್ತನಂತ್ಯಕ್ತ ಪಂಕಂ
- ³ .. ತ್ರೈ ವಿಧ್ಯವಲ್ಲೇ... ಮುಕಸುಲಭರಾರಮ್ಯ... ಸ್ಥಿತ ಜಿನೇಂದ್ರ ಪಾದಯುಗ ಪದ್ಮ ಭಂಗಾ ಸಂಸಾ
- ⁴ ..ರಂ ಮಾಬ್ಬಿ... ತನೇದ...ದುಧೂನ್ನರೇಂ
- ⁵ ದ್ರಃ | ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಭೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ... ಭಾಭಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು ?
ಕಾಮಂಕಾಮಿತ ದಾಯಕಃ ಕನ
- ⁶ ರುಟ್ಟಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕಲ್ಯಾಣ ಕಲನಾನಂತ... ಶ್ರೀಮಂಗ ಭೂಪಸ್ಯ ಜಿನೇಂದ್ರ ಪಾದದ್ವಯ ಪದ್ಮಗಂಧ
ಮಿಳದ್ಭಂಗೋಭವತ್ಸಂತತಂ
- ⁷ ತದೀಯ ವಂಶ ಸಂಭೂತಃ ಕೇಶವಾಖ್ಯಃ ಕ್ಷಿತಿಶ್ಚರಃ ಪಶೀಕರೋತಿ ಸಹಸಾವಂದಿಗೇಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ
ಭವತಾನಿತಬ್ಬಹ ? ಮಿತಃ... ಮುಪಾಸಿತುಂಭವತುತೇ ಗಾತ್ರಂ ಹಿ
- ⁸ ಮಾದ್ರೀ ಕೃತಂ || ಶ್ರೀಮತ್ಕೇಶವ ಭೂಮಿಪಾಲ ಚರಿತಂ ಶ್ರುತ್ವಾ ಸ್ತುರ್ವ ಕಿನ್ನರೈಃ ತೋಷಾಕಂವಿತ ಶಂಭು ಮೌಳಿ
ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ವದಂ ಆಶ್ರಯಾ ಶೋದಹತ್ಯಾಶು ಸ್ವಾಶ್ರಯಂಸ್ವತನಾಥಸಾ [ಸ್ವೀಯತೇ ಜನಾ]
- ⁹ ಕೇಶವೇಂದ್ರ ಪತಾಪಾಗ್ನಿಃ ನಾಶ್ರಯಂ ತಾಪಯತ್ಯಹೋ | ಕೇಶವೇಂದ್ರ ಗುಣಾವಕೃಂ ಕೋವಾಶಕ್ನೋತಿ
ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಚ್ಯ (ಶಕ್ಯ) ತೇ || ವರ್ಧಮಾನಾನ್ವಯೋದ್ಭವೇ ನಿರ್ಧೂತಾಶ್ರಿತ
- ¹⁰ ದರಿದ್ರ ನಿಜ ಪತಿನಿಯ ಮಾಂತರ್ಥಿಯುತೆ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಅನವಳಿಗೆ ತಿಲಕವೆನಿಕ್ಕುಂ ಅಹೊಂನ ಬರಸಿ
ಯರಸಂ ಶ್ರೀ ಹೈವನ್ಯಪಂ ಜಿನಕ್ರಮಾಂಬುಜ ಭಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತರಿ
- ¹¹ ಪುಭೂಪಂ ಸಾಹಸಸಮುದ್ರನಭಿನವಕಾಮಂ | ತಯೋರಭೂನ್ನಿರ್ಮಲಜಕ್ಕಬರಸೀನುತಾ ಸುಶೀಲಾಜಿನ ಭಕ್ತಿಯುಕ್ತಾ
ತಾಂ ಚೋಪಯೇಮೇವರಮಂಗಭೂಪೋ ಜಾಮಾತ್ಯವಯ್ಯೋ ಭುವಿಹೈ
- ¹² ವರಾಜಃ | ಅನಿಂದಾದ ಪಿನಿರ್ಗಂ ತುಂಭೀರವಃ ಖಲಯೋಷಿತಃ ಮಂಗಭೂಪಾಲಕೀರ್ತಿಪುಕಾಮಿನೀವಾ ತಿಲಂಪಿನೀತ
ಯೋರ ಭೂತಾಂಜಿನನಾಥನ ಮೈಮಾತ್ರಾ ಪುನೀತಾಖಿಲ ಜೈನಲ ...
- ¹³ ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ... ಮಾಬಳರ ಸೀನಮೂರ್ತಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀಲಾ ಶ್ರೀಮನ್ನಮ್ನಿನಿಳಿಂ
ಪಮೌಳಿವಿಳ ಸನ್ಮಾಣೀಕೃ... ತ್ಸರ್ಪದ್ಭುತಿಪಾದಪದ್ಮನಖರ ಶ್ರೀ ಪಾಶ್ಚನಾ
- ¹⁴ ಧೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಮ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಖ್ಯೋ ಭವತ್...ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ಥಿ
ತ್ಯರತ್ನಾಕರಂ ಶ್ರೀ ಮದ್ವಾ ತೃನಿತಂಬಿನೀವನಿತರಾಂ... ನೃಪಾಲಂಕೃತಾ ಭೂ
- ¹⁵ ಮಾಭೂರಿಗುಣೋ ಜಭಾಸ್ವರಲ ಸತ್ತ್ವತ್ಯಗ್ಗಭಾಸಾಸ್ವಿತಾಕಾಮಂಮಂಗನೃಪಾ... ಗುರದಯಾದೇವೀ...
ಶ್ರೀ ಮಾಬಳಾಂಬಾ... ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ ||ಕಂ||
- ¹⁶ ಅಮಾಬಳರನಿಯರ ಸಂಭೂಮಿಾಶ ವಿನಮ್ರ ಪಾದಕೇಶವ ಭೂಪಂ ಕಾಮಾರಿಭಸಿತ ಮಾಸ್ತಕ ಸೋಮದ್ಯುತಿರ್ಕೀರ್ತಿ
...ಸುರರೋಕದಸುರತರುವಿನ ಗುರು ಫ
- ¹⁷ ಲಮಂ ಮೆದ್ವುತ್ಯಪ್ತಿಯಿಲ್ಲದೆ ಸುರರುಂಥರೆಯೊಳ್ಳುಸುರರಾದರುವರ ಕೇಶವಭೂಪಕಲ್ಪ ಭೂಜಸ್ವಹೆಯಂ...ಭಾತಿ...
ಕೀರ್ತ್ಯಾಶ್ರೀಕೇಶವಕ್ಷ್ಮಾ ಪತಿರಪ
- ¹⁸ ರಾಂಬುಧಿತಿರಗಾಜಿನಪತಿಶ್ರೀಪಾದ ಪದ್ಮಾನತಾ ಭೂಮಾಭಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರವಿಲಸ ಚ್ಚಾರಿತ್ರನು...
ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ |
- ¹⁹ ತ್ರಬ್ಬಗೈಶ್ವ ಕನಮನ್ನೀತೇ ಶಕಕ್ಯತೇ ಶ್ರೀಶಾರ್ವರಿವತ್ಸರೇ ಮಾಘೇಮಾನಿತ ಪಂಚಮೀ ತಿಥಿಯುತೆ ಶ್ರೀಶಾಮ್ಯ
ವಾರೇ ಸಿತೇ ಪಕ್ಷೇ...ನಾದಿರಾಜವನಿತಾಧರ್ಮಾಭಿಧಾನೇಪುರೇ ಕಾಮಂಕಾರಯುತಿನ್ಮ
- ²⁰ ಜಕ್ಕಬರಸೀಪಾರ್ಶ್ವಪ್ರತಿಷ್ಠಾಂಮುದಾ | ಅನಂತರಂ ನಗರದ ರಾಜಹೊಂನರಸನನ್ವಯವಾರ್ಧಿಗೆ ಚಂದ್ರಂಸರೆ ತಾಂ
ಸೋಗಯಿಪ ಹೈವಭೂಪನಳಿಯಂ ಕಲಿಕಾಲದ
- ²¹ ಕರ್ಣನೆಂಬರೀ ಜಗದಲು ಮಂಗಭೂವರನ ಬಾಂಧವತಂಗರೆ ದೇವಿನಂದನಂನಗೆ ಮೊಗದಾ ಕಲ್ಪಭೂಜ ಕೇಶವ
ರಾಯನು ಕೀರ್ತಿವಲ್ಲಧಂ |ಕಂ| ಅಂತಾನಗರದ ರಾಜ

- ²² ರ ಸಂತಾನಾಭ್ಯಯೋಳು ಲಕ್ಷ್ಮೀಮಾಣಿಕದೇವೀ ಕಾಂತನೇನಿ ಪಂಚೀ ರಾಯಂಗೆ ಕಂತುವಿನಂತುದಯಿಸಿದ್ ಸಂಗ ನೃಪಾಲಂ | ಸಂಗವಿದೂರಕ್ಷೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- ²³ ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬಮುಖೀಶನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನನ್ನಿತನ್ನ ಮನಮೊಲ್ಪಂತೀ ? ಧರ್ಮವ ಮಾಡಿ ಪೂರ್ವದೊಳ್ಳಿಂಗಿದ ಧರ್ಮವಲ್ಲ
- ²⁴ ವನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಳ್ಳಿನಂ | ಅಂತಾ ಧರ್ಮ ಪತಿ ಪಾಲಕನೇನಿಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಬದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲೂ ಯಿಳಿಯೊಳು (ಯಿಳಿಯೊಳು) ಕುಂತಳನಾಡು ಕರಂರಂಜಿ
- ²⁵ ಸೆಪಶ್ಚಮನಾಡು ದೇಶದೊಳ್ಳಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿಂಪನಸೀಳ ಬಾಳೆಯಿಂಬಳಿಸಿಕೊಂಡು ಕೋಕ ಮಿಥುನ ಮೊದರಾಗಿರಲಲ್ಲಿ ಯಾರವೆಗಳ ನಡವೊಪ್ಪು
- ²⁶ ವೀಪುರವನಾಳುವ ನಜ್ಜ ನೃಪಾಲನೆಂಬವಂ | ಯಿರ ಉಂಡೂರಧಿ ಪತಿ ತಾಂ ಕರಮೊಪ್ಪುವ ಅಡಿಯರ ಬಳಿಯಿಂಕರ ಮೆಸೆವನು ತಂಮರಸ ಯಳಿಯಂಕೀರ್ತಿ
- ²⁷ ವೆತ್ತನಾತಂಮರಸಂ | ಆತಂಮರಸನಗ್ರಜೆಯ ತನೂಜಂ ದರೆಯೊಳಿರುಂಡೂರ ಜೂಸುರನುತ ಕಲ್ಲರಸನನುಜ ತಂಗ ದೇವಿಗೆ ವರನೇನಿಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ
- ²⁸ ದೃಣರಸಜಿನಪದಭಕ್ತಂ | ಆ ಪದ್ಮಂಜರಸನೂ ಆ ತನಗ್ರಜೆಜಕ್ಕಲ ದೇವಿಯ ತಂದೆ ಹೈವಂಜರಸರು ಪಾರ್ಶ್ವ ತೀರ್ಥೇಶ್ವರ ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ
- ²⁹ ಅಹಾರದಾನ ಮೊದರಾದ ವಲ್ಲವಂ ಪುರೋ ಡಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮವಲ್ಲವ ನೆಹಮಾಡಿ ಬಳಿಕ್ಕುತಂ ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿಜಿನೇಂದ್ರನ ಭಿಷೇಕಪು ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮುನ್ನೆ ಸೆವಂನದಾನ ಮೊದರಾದವನುಂಪಿರಿದಾಗಿಮಾಡಿ ತೃಪ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿ ಯಂ | ಶ್ರೀ ಪಾರ್ಶ್ವತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕೈಯೂ ಅಂಗ ಭೋಗ ಚಯಿತ್ಯಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ ಹೈವಂಜರಸರು ತಾಪು ಮೂಲವಾಗಿ ಆಳುತಿರ್ದ ಕೊಣುವಣಿಯ
- ³² ಲಕಂಗನ ಕುಳಿಯಹಂ ನೆರಡು ಮೂಡೆಸುನಿಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನಸುಟ್ಟಿಯ ಹಿತ್ತಿಲಗದೆ ತೆಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲುಗಡಿ
- ³³ ಬಡಗಲು ಹೀಲೆಯ ಭಾಗೆಗಡಿಯಂತೀ ಚತುಸ್ಸೀಮೆಯಿಂದೊಳಗುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾಪು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಳಿಯ
- ³⁴ ಮೇಲೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕುವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಣ್ಯಾರ್ಥ ಪರಿಹಾರಮಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಜರಸರು ತ
- ³⁵ ಮ್ಮಮನಃ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾಪು ಆಳುತ್ತಂಯಿದ್ದು ಯಡೆಯ ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತೆಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವಲು
- ³⁶
- ³⁷ ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಅಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಚಂದ್ರಾರ್ಕವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಅಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ ಗೃಹ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲಿರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ

- ¹ ಕೇಸವ ಕುಳಿಮೂಡೆ ೧೨ ಹೊಂನೂರಲ ನಂಗೆಮಕ್ಕೆ ೧೦ ಮೂಡೆ ಯಿಳಿಯ ಮುದ್ದಾ ೭ ಮೂಡೆತೆ
- ² ಹು ಗಾಗಿ ಮೇಲಾದರು ಅಹೊಂನಿನದಾನಕ್ಕೆ ಮಾಗೊಡಾಸೆಯ ಅರೆಕಾರಸಿವದೇವಯ ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಪೀಠದಲ್ಲಿ

- ¹ ಘನಶೋಕವರೀ ಮಂಜುಳ ದೇಶೀಗಣಲಿತ ಕೀರ್ತಿಮುನಿಸೂನೋಃ | ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನ್ನೇ ಮಿಜಿನಬಿಂಬಂ ||
- ² ಶ್ಲೋಕಃ || ಓಜಣಶ್ರೇಷ್ಠಿಪುತ್ರೋ ಸೌಕಲ್ಲಪಶ್ರೇಷ್ಠಿಪುಂಗವಃ | ಅಕಾರಯತ್ಸತೋಯಸ್ಯಮಾಬಾಂಬಾಗರ್ಧಜೋಜಣಃ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲಿ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಧಾಪೋಘರಾಂಧನಂ ಜೀಯಾ ತೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಮದ್ದೇವ
- ² ಜಿನೇಂದ್ರಾಯತಸ್ಮಾನಂತಮಹಾತ್ಮನೇ | ಸರ್ವಬೋಧವಿಶಿಷ್ಟಾಯ ಧವ್ಯಾಳಿಕುಮುದೇಂದವೇ | ತಂಪಂದೇದೇವ ದೇವಂಸುರುಚಿ
- ³ ರಮನಘಂಚಾರು ಕೈವಲ್ಯನೇತ್ರಂ ನಿತ್ಯನಿರ್ವಾಣರಾಮಾಕುಚವಿಲಿಖ ತ್ಯಾಶ್ರೀರರಾಗಂವರಾಂಗಂತುಂಗಂ ದೇವೇಂ ದ್ರಾನಮ್ರಪಾ

- 4 ದಂಗುಣವಿಲಸದನಂತಂ ಸ್ತಬೋಧಾತ್ಮತತ್ವಂ | ಮಾಂಗಲ್ಯಂಧವ್ಯಸಾರ್ಥಂ ನಿಹತಮನುಜಂನವ್ಯಧರ್ಮಸ್ವರೂಪಂ |
ಇದು
- 5 ಜಂಬೂದ್ವೀಪಮಂತಾ ಧರತವಿಷಯದೋಳ ಪದುವಮೇರುಸಿದ್ಧಂ ಪದಪಿಂದಾ ಮೇರುವಿಂದಕ್ಷಣವೆತುಳುಕೊಂಗಿಂದ
ವೀಶುದ್ಧ
- 6 ದೀಪಂಮುದದಿಂ...ತಂಗು...ವಳಿಪನಸಂನದೀತೀರದೋಳ ಕೌಂಗು ಜಂಬೂನದನಂ ಚಿರಾಂಗಿತೋಕ್ಯುಂ
- 7 ...ಬಿಡಾರಹಸ್ತಿಸಮೂಹಂ | ಆ ತುಳುವಾಧೀಶರಮಣಿ...ವದನಮಾಗಿ ತೋರ್ಪುದುನಯದಿಂ ನೀತಿಯುತ
ಗೇರಸೊಪ್ಪೆಸೋಲ
- 8 ಸುತಿರ್ಪುದು ವಿಧವದಿಂದಾಯಮರಾವತಿಯು | ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಥೀಶ್ವರನೆನಿಸಿದ ಮರ ಲಯರಸರನ್ನಯ
ಸಂಪ್ರದಾಯದಾ
- 9 ಯದಿಂಬಂದ ಕೀರ್ತಿಗೆ ಜಯಸ್ತಂಧನೆನಿಸ್ಸಿದ್ಧ ಹೈವ ಭೂಪಾಳನ ಪ್ರತಾಪ ವೆಂತೆನೆ ಸಾಂದ್ರ...ದೇಧ ಕುಂದೋ
ಧಮ ಕುಮುದನ
- 10 ಮಳಮಲ್ಲಿಕಾಪುಲ್ಲ ಮುಖ್ಯಬೃಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿರ್ದಿ ಚಾರು
ಕೀರ್ತಿ.....
- 11 ಪ್ರಸವದನು ನಯವೆಂಬಿನ.....ಮಾಳ್ಳುದು.....ಶ್ರೀಹೈವ ಭೂಪಾಳನ ನಿಜಯಶಮಂ ಬಣ್ಣಿಸರ್
ಬಲ್ಲನಾ
- 12 ವಂದಕ್ಷಿಣ ಮಂಡಳಿಕ...ನಿಜನಿವಾಸ...ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯನಾ
- 13 ಯದೆ ತೊಂಡಮಂಡಳ ಭೂಪರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವ ರಾಜವೆನಿತಿರ್ಪುದು.....
- 14 ನಳಿಯದೆ ನೋಳ್ಳಡಂ ಮಾವನಿಯುಂ ಕಕಾಕಿರತಿಚಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃಪಾಳ ಚಕ್ರಯ
- 15 ಶೋ.....ನಿನ್ನಯ ದುಂದುಭಿ ತಾಡನಂಗಳಿಂ ಜಾವಳಿ ಶಬ್ದದಿಂ ಪರಿಮುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿರ್ಪುದಾ
- 16ಯೆಸೆವ ರಾಜಹೃದಯಂಗಳು ಭಿನ್ನಗಳಾದವದ್ಭುತಂ | ಶ್ರೀಮದ್ಭೀವ.....ಗುರುಗುಣಾದ್ಭುತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಚಾ
- 17 ಸ್ಯ.....ಸಂದಿರ್ದ.....ಹಾಸದ ವೈಹಾಳಿ ಮಹಾಡಾಕಿನೀ ನಾಮೋಪದ್ರವ ಮಲ್ಲವಂ.....ಶ್ರೀಪಾರ್ಶ್ವ
ತೀರ್ಥೇಶ್ವರಾ
- 18 ಪಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಮಂ ಶ್ರೀಯುಮಂ ಅಂತಾನಗಿರಿಯಪುರ ವರಾಧೀಶ್ವರಂ
ಮಾನಾ.....
- 19 ವನಿಯುಂ ಕಕಾಕಿಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರನಾಳುವದಡ್ಡವಿಧಾಡಕಲಿಗಳ
ಮುಖದ.
- 20 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ವಶಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣ್ಯಕ್ಕೆ.....ಹಳುವರಾಯರ ಗಂಡ ಹೈವ ಭೂಪಾಲಂ ಸುಖ
ಸಂಕಥಾವಿನೋ
- 21 ದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳಂತೆಂದೊಡೆ || ವೃ||ಅದರೊಳು ನಾನಾಜಾ
- 22 ತಿ ಪರದರಗ್ರಣಿ ಸಮ್ಯಕ್ತರಾದೀ ಜೈನರಪಡೆವರ್ ಜೈನ ಮಾರ್ಗಾತ್ರಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ್ ಮುದ
ಮಂ ಕ್ರೋಧಾದಿ
- 23 ...ಮಾದುದ್ಭವೈಕುಳನಿವರ್ಬಿಟ್ಟು.....ರಾದರ್..... ಮುಖ್ಯಮಾದಾಧಿಪನಬಿಳಕಳಾವಲ್ಲಧರ್ ಕೀರ್ತಿವೆ
ತ್ತರ್ ಅಂತಾತಾ..
- 24 ಮಾದಂಡಾಧಿಪಗಳ.....ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ನಯ ಮೆಂತೆಂದೊಡೆಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ
ಪಂಚಮಹಾ
- 25 ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾ
ಮೋದ ಗೋಕರ್ಣ.....
- 26 ಮಹಾಬಳೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರನಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲ್ಲಚಲ
ದಂಕ ರಾಮರಾಯ
- 27 ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರಡಾವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹಸೋತ್ತಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮಸಮುದಾ
ಧಿಪತಿಯಪ್ಪ ಹೈವ
- 28 ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನೃಪತಾಮರಸ ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು..
ದೇವರಸರ
- 29 ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೈಯ್ಯವ ಕಾಲವೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪಟ್ಟವರ್ಧನ
ಬಾಹತ್ತರನೋ
- 30 ಗಿಗಳ ಜಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಪಡ್ಗುಣ ಸಮರ್ಥನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ಧಂತ ಸೋಮೇಶ್ವರ
ದಂಡನಾಯಕ
- 31 ನ ಅನ್ವಯದ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪುತ್ರನು ಭಾಸುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆನಿಪಂಸಾ
ಸನ ಚಕ್ರ
- 32 ವರ್ತಿದರ್ಮಧಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೆತ್ತ ನಮಳಚರಿತಂ ಶ್ರೀಮತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ
.....ತಾಪುಪುಟ್ಟದರ್ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಹಗ್ಗಡೆಯ
- 33 ಸುವೆಂಬೀ ಪುತ್ರನೇವ್ಯಕಂ ರಾಮಂಪುಟ್ಟದ.....ದಶರಥಸಾಮರ್ಥ್ಯದಿ.....ಯಪರಾಜಿತಾ ರಮಣಿಗಂ
ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ

- ³⁴ ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕ್ಕಂಗೆ ತಾಂಪುಟ್ಟಿದಂ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪುತ್ತ ನೆನಿಸರ್ ಕುಂತೀದೇವಿ ಸಮಂತು
³⁵ ಶ್ರೀಪಾಂಡುರಾಜಂಗಿತಾಂ ಶಾಂತಂ ಧರ್ಮಜನೆಂತುಪುಟ್ಟಿದವೊರಾ ಸಮ್ಯಕ್ತ್ವ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜಣ
 ಸೆಟ್ಟಿಯ ಜನನಿ ರಾಮಕ್ಕನನ್ವಯ ಮೆಂತೆಂದೊಡೆ
³⁶ ವಸುಧೆಯೊಳು ನೆಗೆಳ್ಳೆವೆತ್ತ ಆಸಮ್ಯಕ್ತ್ವಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಪ್ಪನಂಬಿಸೆಟ್ಟಿಯ
 ರತಮ್ಮ ಸೆಟ್ಟಿಸಹೋದರ ರೆನಿಸಿದಮು
³⁷ ಲ್ಲಸೆಟ್ಟಿ ಹೊನ್ನಪಸೆಟ್ಟಿ ಗುಣಾಧ್ಯರುಂ ಜೈನಜನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟಿರೊಳಗೆ ಮಹಾಘನನೆನಿಸಿದ ಆ
 ಹೊನ್ನಪಸೆಟ್ಟಿ

³⁸ (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಯಗಳಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)
³⁹ ಶಕಕಾಲ ಸಾವಿರದ ಮುನ್ನೂರು
 (ಮುಂದೆ 5, 6 ಪದ್ಯಗಳು ಸರ್ವಥಾ ಕಾಣುವುದಿಲ್ಲ)

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ಗೇರುಸೊಪ್ಪೆಯ ನೆಗರಗೇರಿ ಒನ್ನಿಯಬಳಿ ವರ್ಧಮಾನ ಬನ್ನಿಯಬಳಿ ೨ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' -6" × 3' -3"

- ¹ ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರಸ್ವಾಧ್ಯಾದಾಮೋ ಪುರಾಂಧನಂ ಜೀಯಾ ತೃತೀಯೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
 ನಗರಿಯ ದೇಶವೆಂಬ ಲಲನಾಮು
² ಖಕ್ಕೆ ವೆಸೆದಿರ್ಪಿ ಗೇರುಸೊಪ್ಪೆಗೆ ವರಸೆಜ್ಜೆ ಕಾಣಿಸಲೆಂದೊಡೆಗೆಯ ಧತ್ರಸು ಚಾಮರಾಳಿಯು ಬಗೆವುಗೆ ತೋರ್ಪಹೈವೆ
 ನೃಪರಾಮಕಂ—ಬಂಮಪು
³ ತ್ರನೂಬ್ಬಣಂ ನೆಗೆಳೆ ಸಂನುತನಾದ ಜಿನಚೈತ್ಯಜಿನಾಲಯಮಂದಿರಂವರಂ | ಕಲಿಯುಗದೊಳ್ಳ ಹಾಪುರುಷಯೋಜಣತಂನ
 ಮಂಗಳ
⁴ ಮಣಸಮವೆಂದು ಬಾವಿಸಿ ನಿತಾಂತ ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸಲೆಮಾಡಿ ಗೋಪುರ ಸುಮನೋ
 ಹರ ವಿಚಿತ್ರ ವಳಯಮನಂತನಾಥನಪತಿ
⁵ ಯ ದೇಂಕೃತಾರ್ಥನೋ | ಅಂತಾಯೋಜಣಸೆಟ್ಟಿಯ ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮಕ್ಕನ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ
 ಶ್ರೀಮತು ಸಂ
⁶ ತನಾಥನ ಪದಾಂಬುಧ್ಯಂಗನು ಯೋ
⁷ ಜಣಸೆಟ್ಟಿ ಪ್ರ ನಿನಿಬರು
⁸ ರಾಂಗ ರಮ್ಯ ಗೋತ್ರಚಿಂ
⁹ ತಾಮಣಿ ಪಾರ್ಥಿವ ತ್ತಪಮನೆ
¹⁰ ದೊಳ್ ಸತ್ಯಧೀರೋದಾತ್ತ
¹¹ ಸೆವ ರಾಮಕ್ಕನೊಪ್ಪಿದಳಿ ಧರಿತ್ರಿಯೊಳು
¹² ಪತಿಧಕ್ಕಿಶಿಲವತಿ ಭೂನುತ ಚಾರುಚರಿ
¹³ ತ್ತ ಸಕಳ ಜೀವದಯೊಪರೆ ಸಂತತ ಚತುರ್ವಿ
¹⁴ ಧ ದಾನದೊಳತಿ ನಿಪುಣತೆಯಿಂದೆಸೆವಳಿ
¹⁵ ರಾಮಕ್ಕಂ ! ಜಿನಮತವಾಕ್ಯದೊಳು
¹⁶ ಸಲೆ ಜಿನರಾಜ ಪದಾಬ್ಜಧ್ಯಂಗಿತಾಂ ಜನನುತ ಚಾರು
¹⁷ ಸೀಲೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಿಂ ?
¹⁸ ಮುಖ ಕಾಮಿನೀಜನ ಶಿರೋಮಣಿ ಯೊ
¹⁹ ಯೋಗ್ಯನಿಜನಾಮದಿಂ ನಿಜಕುಲೋಂತಿ ರಾಮಕನೊಪ್ಪುತಿರ್ಧ್ವಳು || ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ
 ರಾಜಪದಾಬ್ಜ ಸೇವೆ
²⁰ ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಭಯದಿಂ ನಿಜಭಾವತುಷ್ಟಿಯಿಂ ಪೂಜಿಸಿ ಧಕ್ಕಿಯಿಂದೆಹಿಗಿ ತಾಂ ಸ್ತುತಿಮಾ
 ದಿಯುಂ ಕೀರ್ತಿ
²¹ ಯೊಳಿಂತು ಬಣ್ಣ ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷಿ ಕಮಳಾನನೆ ಕಮಳ
 ಸುಗಂಧಿ ಕೋಮಳ
²² ವಿಮಳ ಲತಾಂಗಿ ರಸಯುತರೀ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಳ ಮರಸಭಾವದೊಳ್ ಸಲೆಮಾಣಕಸೆಟ್ಟಿಪುತ್ರಿ ರಾಮ
²³ ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಹಿಯೊಪ್ಪುವಳಿ ಧರಿತ್ರಿಯೊಳು | ಕಮಳಾಕರದೊಳು ಕಮಳಿನಿ ಕಮಳದೊಳಂ
²⁴ ಕಮಳ ಪುಟ್ಟು ವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಧರಣಿ ಪುಟ್ಟಿದಳ್ಳಲಿಯುಗದೊಳು ಆ
²⁵ ರಾಮಕ್ಕನ ಅನ್ವಯವೆಂತೆಂದೊಡೆ | ಹುಲಿಗೆಹೆಯ ಪಂಚಬಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗಡಿಗೆ ಮುಖ್ಯ
²⁶ ವಾದ ಕಿಷಿಯ ರಾಮಸೆಟ್ಟಿ ಅಮದುವಳಿಗೆ ಗಂಗಾಯಿ ಅವರ ಮಕ್ಕಳು ಬೈಚಿಸೆಟ್ಟಿಯರು ಆತನತಂಗಿ ಸೋಮವೈ
²⁷ ಆ ಸೋಮವೈಯನು ಅಹುಲಿಗೆಹೆಯ ಮಾಣಿಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾದೀ ಅವರ ಮಗಳು ನಾಗವೈ
²⁸ ಆಕೆಯ ತಂದೆ ಮಾಣಿಕಸೆಟ್ಟಿ ಸಮಸ್ತರೂ ಆ ಬೈಚಿಸೆಟ್ಟಿ ಹುಲಿಗೆಹೆಯ ಹಂದಿಗುಳದಲಿ ಪ್ರ
²⁹ ತಾಗಿ ಆನಾಗಬೈಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂದಿಗುಳದ ಚಂದ್ರನಾಥಸ್ವಾಮಿಗಳ ಚೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
³⁰ ಅದಿಕೆ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ವ್ರತ್ತಿಯನೂ ಬಿಟ್ಟು ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರಸಿಯುತಂ

- ³¹ ಮು ಸೊಸೆ ನಾಗವೆಯನೂ ಗೇರಸೊಪ್ಪೆಯ ಸೆಟಗುತ್ತವಾಯಿ ಓಜೆಯಮಗ ಮಾರಣಕಸೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
³² ಹವಮಾಡಿ ಆ ಮಾರಣಕಸೆಟ್ಟಿಯನ್ನಯಮಂತಂದೊಡೆ ಗುಚ್ಚಕ್ಕಿಯ ನಾಗಸೆಟ್ಟಿಯ ಮಗಳು ರಾಮವೈಆಕೆಯ ಪು
³³ ತ್ರ ಮಾರಣಕಸೆಟ್ಟಿ ಮಾರಣಕಸೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜನಿಸಿದ ಮಕ್ಕಳು ಹರಿಸೆಟ್ಟಿ ಕಾಮಣ
³⁴ ನೇಮಂಣಸೆಟ್ಟಿ ಸರಣಸೆಟ್ಟಿ ಸಂಗಪ ಯಂತಯ್ಯರೊಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರಸೊಪ್ಪೆಯ ರಾಮಣ ಹೆಗ್ಗಡೆಯ
ಮಂಗರಾಜ
³⁵ ಐನ ಓಜಂಣಂಗೆ ವಿವಾಹಮಾಡಿ ಆ ಪೋಜಂಣಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
³⁶ ದಿಹಲ್ಲಿಗೆ ಗೇರಸೊಪ್ಪೆಯ ಅನಂತೀರ್ಥಂಕರ ಚೈತ್ಯಾಲಯವ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡ್ತಿ
³⁷ ಯಿರುತ್ತಂ ಯಿರಲು ಸಕವರನು ಸಾಸಿರದ ಮುನ್ನೂರ ಹದಿನಾಲ್ಕನೆಯ ಪ್ರಜಾಪತಿ ಸಂವತ್ಸರ
³⁸ ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಅದಿತ್ಯವಾರ ಸನ್ಯಸನ ಸಮನ್ವಿತವಾಗಿ ಸ್ವರ್ಗಸ್ಥರಾದರು.....ಮದವಳಿಗೆ
³⁹ ರಾಮಕ್ಕನವರ ತಂದೆ ಮೊದಲುಗೊಂಡು.....ಚರಿತ್ರದಿಂನೇಳೆ ವಿಕ್ರಮಸಂವತ್ಸರದ ಆಸಾದ
⁴⁰ ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೋಹಿಣೀ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
⁴¹ ಅಚಂದ್ರಾರ್ಕಮಾಗಿ
⁴²ಮೂಡೆಧತ್ತವನೂ.....ಪೋಜಣ
⁴³ ಸೆಟ್ಟಿ.....ರಾಮಕ್ಕ.....
⁴⁴ನಿಷಧಿಯ ಕಲ್ಲಿಗೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನಬಸ್ತಿಯಬಳಿ ಮೂರನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3' -6" X 2' -6"

- ¹ ಶ್ರೀಮತ್ಪ್ರಮ ಗಂಭೀರಸ್ವಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾ ತೈಳೋಕ್ಕನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
² ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬುಜ ರಾಜಮರಾಳನಗಿರಿಯೊರಾಜಶಿರೋ
³ ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಯ ಪ್ರಕಾಶನು ತೇಜಭುಜ ಪ್ರತಾಪರಿಪುರಾಜಮುಖಾಂ
⁴ ಬುಜಹಸ್ತವೀರನುಂ ಧೂಜನವಂದ್ಯ ಹೊನ್ನನ್ನಪನರ್ಥಿಜನಾವನ ಕಲ್ಪವೃಕ್ಷನುಂ | ಹೊಂ
⁵ ನ ಮಹೀಶನಾತ್ಮಜಯು ಮಾಳಿಯಬರಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮೂರ್ತಿ ಹೊನ್ನನ್ನಪನಾತ್ಮಸಬಾ
⁶ ಂಧವ ಮಂಗರಾಜನುಂ ಮನ್ಮಥರೂಪಹರಿ ಹರನ್ಯಪಾಲಕನಾತನ ಪ್ರತ್ಯ ಹೈವಣರಸಂಗೆ ಮನಃಪ್ರಿಯಾಂ
⁷ ಗನೆಯು ಸಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೊಳು | ಆಕೆಯ ಗುರುಗಳು ಲೋಕಖ್ಯಾತಿಯ ನಾಂತಿರ್ದನಂ
⁸ ತವೀರೈರು ರತಿಸಂಕಾಶ ಸೊಬಗೆನಿಸಿ ಸಂದಿರ್ದಾಕಾಂತೆಗೆ ಹೈವಣರಸ ವಲ್ಲಭನಾದಂ | ಸ್ಮರರೂಪಂ
⁹ ಸೂದ್ರಕಂಗೀ ಪುರದೊಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮಣಸೆಟ್ಟಿಯ ವರ ವನಿತ ಬೊಮ್ಮಕಂಗಂ ವರಸುಗು
¹⁰ ಣಿ ಸಾಂತಲರಸಿ ಪುಟ್ಟಿದಳಾಗಳ್ | ಅರಸಪ್ಪೊಡೆಯರ ತನೂಜೆ ವರಗುಣಿ ಬೊಮ್ಮಕನಾಕೆಯಾತ್ಮಜ ಸಾಂತಕರಸಿ
¹¹ ಯು ಪರಮನ ಪದಮಂ ಸ್ಮರಿಯಿಸಿ ಸುರಲೋಕವೆಯ್ವ ಸುಖದಿಂದಿರ್ದಳು ಆರ್ಹಂತನ ಪಾದಾಂಬುಜಮಂ
¹² ಸ್ಮರಿಯಿಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯೊಳಗುಚ್ಚರಿಸುತ್ತ ಸಾಂತಕರಸಿ ಶರೀರಮಂ ಪತ್ತೆಂಟುದಿನ
¹³ ದೊಳು ಸಂದಳು ವರವತ್ಸರ ತಾರಣದೊಳು ಸುರುಚಿರ ಫಾಲ್ಗುಣದ ಶುದ್ಧ ಪಾಡಿವತಿಥಿಯೊಳು ಹರಿದತ್ಯ
¹⁴ ದಿನದಿ ಸಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ಥೆಯಾದಳಾಕೆನಿಮಿತ್ತಂ (ಆಕೆನಿಮಿತ್ತಂ) ಮಾಡಿಸಿದ ನಿಷಿಧಿಯಕಲ್ಲಿಗೆ ಮಂಗಳ
ಮಹಾಶ್ರೀ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಜ್ವಾರಾಮುಖಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

- ¹ ಶ್ರೀಮತ್ಪ್ರಮಗಂಭೀರಸ್ವಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀ
² ಯಾ ತೈಳೋಕ್ಕನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ
³ ನಗಿರಿಯಕುಲ ಚಕ್ರವರ್ತಿ.....ರಾಜನಿರ್ಜಿತ.....
⁴ ರಾಸಾಮನ್ನರವಳಿಯುಂ ಯಂತಾ ಹೊನ್ನಧೂಪನಳಿಯುಂ.....ಆಸಾಮ
⁵ ನ್ತನಪುತ್ರನರ್ಥಿಕಾಮಂ ಕೋಮಳ.....ಮರಸಂ.....ಅರಿನ್ಯಪಾಲನಾತನ.....
⁶ ದೆ.....ಧರ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತ.....ಸದ್ಗುರುಪ್ಪ ಧು ಆಕಾಮನ್ಯಪಾಲನಮಾವ
⁷ ಯೋಜ.....ರಾಜ್ಯಮನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಬೈಚಣಧೂಪತಿಮ.....
⁸ ನೆಗಳ್ವಂ ರಿಪುಸೈನ್ಯ.....ನವರ.....ನಪದಸರಸಿ.....ಜಿನಮುನಿಪಾದಾಂಬುಜಾತ.....ನ್ಯಪಾಲ
⁹ ಬೈಚಣಸೆಟ್ಟಿಪರಿಣತಾಂತಸ್ತರಣಂ ಅಂತಿಪ್ಪ ಹೈವರಾಯನ ಪ್ರತಾಪವಂ
¹⁰ ತಂದೊಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಸ್ವರ.....ನಿಯಮಿಸರಗಂಡ.....ಪ್ರತಾಪ.....
¹¹ ಸೂಷಿಕಾಪಿನಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಂಪಪುರವರಾ
¹² ಧೀಶ್ವರನೆನಿಪ ಬೈಚರಾಜಂ ರಾಜ್ಯಂಗಯಿವಲಿ ಪಕವರುಷ
¹³ ಗಿೞಿೞಿನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ ಮಾಗ ಶುಂ ಮಂದವಾರದ
¹⁴ ರಾತ್ರಿಯೊಳು ಹೈವರಾಜನ ಅಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ಥನಾದ ಶ್ರೀಜ
¹⁵ ನರಾಜರಾಜಿತ ಪದಾಂಬುಜಧ್ವಂಗೆ.....ಕೀರ್ತಿಯಿಂದಿರ ಜಗದೊಳೊ
¹⁶ ..ವಲವೊಪ್ಪುವದಾನಿಯು ಹೈವಧೂಪನರಾಜಪ ಪಟ್ಟದಾನೆಯಂ.....
¹⁷ಗೋವಿಜನರಹ ವಿಕ್ರಮಸಂ.....ನಗಿರ ಮಂಗನ್ಯಪಂ ಸುರಲೋಕ

- 18 ಕೆಯ್ಯದಂ ವಿಶುದ್ಧರಪ್ಪ ಮತ್ತೆ ರಾಜಂ ಜಿನಮತಾಂಬುಧಿಹಿಮಕಿ
 19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸಂಗಂ ರಾಜಸಂನುತ
 20 ರತಿಪಂಚಟಾಣನಸ ಶ್ರೀ ಮಂಗಧೂಪಾಲಕಂ ಹಿಮರುಕ್
 21 ಶ್ರೀ ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾಘಮಾಸದ
 22 ಸುರಾಂಗನಾರಮಣ
 23 ಜೀಯೆಂಬಿನಂ
 24 ಸಸಿಮಿತೇ ಶ್ರೀವಿಕ್ರಮಾ
 25 ಕಾಲ್ಯಾಣೇದೇವಪ ಶುಭೇಪಕ್ಷೇವಳ
 26 ಕ್ಷೇಮಂದವಾರ
 27 ಸುರಪದಮಂ

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ಗೇರಸೊಪ್ಪ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7" 6' . 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಥ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್
- 2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ಸಾಳುವ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲಿ ಹೈವೆ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
- 3 ದ್ವಂದಿನ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಮಾಘ ಬಿಜಿಲ್ಲಾ ಶ್ರೀಮತು ಕಾಶ್ಯಪ ಗೋತ್ರದ ಬುಕ್ ಶಾಖೆಯ ಕರ್ಣಿ
- 4 ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ಸಾಳುವ ಸೇನಬೋವ ವಡುಗ ತಮ್ಮಪ್ಪ ಸೇನಬೋವರು ಗೇರಸೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯನು ಪ್ರತಿ
- 5 ಪ್ಥಿಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲಿ ದೇವರ ಅಮ್ಮತಪಡಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
- 6 ತ್ತಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ರಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂ ಕಿತಮಾಡಿ ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು ಬರಸಿದ ಧರ್ಮ
- 7 ದ ಮೂಲನಾಥನ ಕ್ರಮ ವೆಂತೆಂದರೆ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪಾ
- 8 ಕು ಪ್ರಮಾಡಿ ಸಂವತ್ಸರದಮೇಲೆ ಅಡಹದ ವೃತ್ತಿ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮ್ಮನವರ
- 9 ಹೆಸರಲಿ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಆಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಗಳು
- 10 ಆ ಸ್ಥಳಗಳಿಂದ ಅರಮನೆಗೆ ತೆರುವ ಬೆಳ್ಳಿಯ ಏಳೂವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಿಕೆ ಮಾಡಿ ಅಮ್ಮನವರ ಹೆಸರ
- 11 ಲ್ಲ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತೆರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾವುಮುಂದಾಗಿ ಆಳತಂ ಈ
- 12 ಸಾಧನ ಪ್ರಮಾಣಿ ಚತುರ್ಗಡಿಯಿಂದೊಳಗೆ ಹೆವನ ಗಡಿಯದ ಮಗದ ಹೆಳ್ಳಿಯನು ಇತ್ತು ಗದ್ದೆಯ ಸ್ಥಳಗಳನು ಹೊರಗಾಗಿ ಮೇರಾದ ಸು
- 13 ದಿಯ ಬೀಜವರಿ ಮೂಡೆ ೨೫ ಕಣಿಲಗದ್ದೆ ಬೀಜವರಿ ಮೂಡೆ ೪ ಕಾಳೀಗದ್ದೆಯ ಬೀಜವರಿ ಮೂಡೆ ೩ ಅಂತು ಈ ಹೆಸರ ಗೊಂಡು ಬರೆದ ಸುಕಣಿಲೇಮಕ್ಕೆ ಸಹಾ ಬೀಜವರಿ
- 14 ಮೂವತ್ತು ಅರು ಮೂಡೆಗದ್ದೆ ಸ್ಥಳಗಳು ಆರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮಸ್ತ ವೃತ್ತಿಯ
- 15 ಲವನು ನಾವುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲಯದಲಿ ಅಮ್ಮನವರ ಹೆಸರಿನಲಿ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಂಮ ತ್ರಿಕರಣ ಸುದ್ದಿ
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- 20 ರ ವೇಳೆಯ ಮೂಡೆ ೧೨ಕ್ಕೆ ಪುಷ್ಪಮಾಲೆಯ ನಡಸುವ ಹೂಗಳಿಗೆ ಧತ್ತ ನಾಡಪೇಟೆಯ ಮೂಡೆ ೪೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲಿ ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಛಂಡಾರಿ ಹೊಯ್ಯ ಪಡಿಯಿಂದ
- 21 ಲೂ ದಿನ ಪೊಂದಕ್ಕೆ ಪೇಟೆ ಪೊಪ್ಪಿನ ಆಳಿ ರಬ್ಬದಲು ವರ್ಷ ಪೊಂದಕ್ಕೆ ಸಂಭಾರಪೇಟೆಯ ಮೂಡೆ ೧೨ಕ್ಕೆ ದಾಳೋ ಜನು ಊಳಿಗವ ನಡಸುವ ಛಂಡಾರಿಗೆ ಧತ್ತ

- ²² ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೪೦ ಈ ನೈವೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ೧ಕ್ಕೆ ನಡಸುವ ತುಪ ಪೇಲೆಯ ೧ ಶಿಬ್ಬಿಯ ಲೆಬ್ಬದಲು ವರ್ಷ ೧ಕ್ಕೆ ತುಪ್ಪ ೫ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ
- ²³ ಗ ೧|| = ಪೂಜೆಗೆ ಉದ್ವಾರ್ಚನೆಗೆ ಸಹ ಶ್ರೀಗಂಧಧೂಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ೧ಕ್ಕೆ ನಾಡುಪೇಲೆಯ ಮೂಡೆ ಪೊಂದು ಏಳುವರೆ ಹೊನ್ನು ಲೆಬ್ಬದಲು
- ²⁴ ವರ್ಷ ಪೊಂದಕ್ಕೆ ಧತ್ತ ನಾಡಪೇಲೆಯ ಮೂಡೆ ೧ ದಿನ ಒಂದಕ್ಕೆ ವಿಳೆಯದೆರೆ ೨೫ರ ಲೆಬ್ಬದಲು ವರ್ಷ ಪೊಂದಕ್ಕೆಅಡಿಕೆ ೩೬೦೦ ವಿಳೆಯದೆರೆ.....ಕಂಸಹಕ್ರಯ
- ²⁵ ದೇವರಿಗೆ ಉಡುವಸೀರೆ ಸಹ ವರ್ಷ ಪೊಂದಕ್ಕೆ ತಂಗಿನಕಾಯಿ ೨೦೦ರ ಕ್ರಯಕ್ಕೆ ಗ ೧ ದೇವರ ಮುಂದೆ ಬೆಳಗುವ ನಂದಾದೀಪ ೨ಕ್ಕೆ ದಿನ ಪೊಂದಕ್ಕೆ
- ²⁶ ಯೆಣ್ಣೆ ಪೇಲೆಯ ಅರಮನೆಯ ಲೆಕ್ಕದಲು ಅರತಿಗೆ ಸಲುವುದು ಸಹ ವರ್ಷ ಪೊಂದಕ್ಕೆ ಯೆಣ್ಣೆಪೇಲೆಯ ಹಾನೆ ೪೫ಕ್ಕೆ ಕ್ರಯ ೩ ಗ ಕಾರ್ತಿಕಮಾಸದಲು ನಡವ ಕಾ
- ²⁷ ಶಿವಕಪೂಜೆಗೆ ದಿನ ಪೊಂದಕ್ಕೆ ನಡವ ನೈವೇದ್ಯದ ಅಕ್ಕಿ ಹೊನ್ನಿವಾಳದ ದೀಪಾರಾಧನೆ ಎಂಣೆ ಮುಂತಾದರ ಕ್ರಯಕ್ಕೆ ಗ ೨- ಅ ಮಾಸದಲು ನಡವ ಭೋಜನದ ಧರ್ಮ ಅಕ್ಕಿ ಕ್ರಯ
- ²⁸ ಸೊಜ್ಜಿಗೆ ಗೋಧಿ ಬೆಲ್ಲದ ಕ್ರಯ ಸಂಬಂಧಕ್ಕೆ ಸರಿಸುವ ಸೋಪನ್ನರ ಮುಂತಾದ ವೆಚ್ಚಸಹ ವರಹ ಗ ೫ ಉತ್ತರಾ ಯಣ ಸಂಕ್ರಾಂ
- ²⁹ ತಿಯ ಪೂಜೆಗೆ ದಿನ ೧ಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ ಅರೆಯಲೆಕ್ಕದಲು ದಿನಮೂರಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ೧|| ಕ್ರಯ ವರಹ ಗ ೩ ಅಂತು ವರ್ಷ ೧ಕ್ಕೆ ಧತ್ತಸಹ
- ³⁰ ಮೂಡೆ ೧೩೫ ವರಹ ತೊಂಧತ್ತು ಗುಳಿಗೆ ಬೇಳಿಗೆ ವರಹ ೧ಕ್ಕೆ ಧತ್ತ ನಾಡಪೇಲೆಯ ಮೂಡೆ ೬ರ ಲೆಬ್ಬದಲು
- ³¹ ಪೇಲೆಯ ಮೂಡೆ ೧೧೫ ನಾಡಪೇಟೆಯ ಇನ್ನೂರೈವತ್ತು ಮೂಡೆ ಧತ್ತವನು ತಥಾತಿಥಿ ಅರಥ್ಯವಾಗಿ ತಿರುವೆಂಗಳ ನಾಥಸ್ವಾಮಿ
- ³² ಯ ದೇವರ ಚೀಟು ಪ್ರಮಾಣೆಗೆ ಶ್ರೀಕಾರ್ಯವನಡಸುವ ಭಟ್ಟ ಮುಂತಾದವರು ಯೆತ್ತಿತಂದು ಈ
- ³³ ಬರೆದ ಪ್ರಮಾಣಿನ ಧರ್ಮವನು ತಮ್ಮ ಮುಖಾಂತರದಲಿ ತಮ್ಮ ಸಂತತಿಯವರ ಮುಖಾಂತರದಲಿ ಕಾಲಕಾಲಂ ಪ್ರತಿಯಲು ಸಾಂಗವಾಗಿ ನಡಸಿಬಹರು ಎಂದು ತಿಮ್ಮಪ್ಪ ಸೇನಬೋವರು ಕ
- ³⁴ ಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದ ಮೂಲದಲು ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ ನಡವ ಅಮ್ಮತಪಡಿ ನಂದಾ
- ³⁵ ದೀಪ ಮುಂತಾದ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಧರ್ಮಕ್ಕೆ ನಾಪು ನಮ್ಮವಚನ ಕಾಯ ತ್ರಿಕರಣ ಸುದ್ದಿಯಿಂದ ಸಹಿರಣ್ಣೋಡಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂ
- ³⁶ ಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟ ಬರಸಿದ ಬಾಳ ಧರ್ಮದ ಮೂಲ ಶಾಸನ ಇಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

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ಗೇರಸೋಪ್ಪಾ ಜಲಪಾತದಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಸೊಳೆಕರೆ ಬಳಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 2' 6"

- | | |
|---------------------------------------------------------|-------------------------------------------------------|
| ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವ ತೈಲೋಕ್ಕ | ⁹ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ ಅದೇವರ |
| ² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ \|\| ಸ್ವ | ¹⁰ .....ದೀಪ್ತಿಗೂ.....ಹಾರ |
| ³ ಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾಡ | ¹¹ ದಾನಕ್ಕೂ ಬಿಟ್ಟುಗದ್ದೆ..... |
| ⁴ ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಪೂರ್ವ್ಯಪಶ್ಚಿಮ ದಕ್ಷಿಣ | ¹² .....ಹಕ್ಕಲಿಗೆ ಬಡಗಳು |
| ⁵ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ವೀರದೇವ ರಾ | ¹³ಮಹಾಜನಂಗಳ ನೊಡಂಬಡಿಸಿ |
| ⁶ ಯರು ರಾಜ್ಯಂ ಗಯಿವಲಿ ಶ್ರೀಮತು ಪಪುಂಗಳ ಸಂ | ¹⁴ ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಪಿದವರು ಮಾತಾಪಿತ್ಯಗಳಿಗೆ |
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